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MISSIONARY SKETCHES:

A CONCISE HISTORY

OF THE WORK OF THE

American Baptist Missionary Union.

BY

S. F. SMITH, D.D.

BROUGHT UP TO DATE

BY REV. E. F. MERRIAM.

"And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen." — MARK xvi. 20.

FOURTH EDITION.

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PREFACE.

THESE sketches were suggested by my friend Rev. Dr. Bright, of New York, and appeared in successive months in "The Examiner and Chronicle." They were received with much favor, and I have been requested by many whose judgment I respect, to gather them together into their present form. Each chapter is of proper length to be read at one sitting, or at a missionary concert; and each gives a concise view of a single mission. Within so narrow a compass, it was impossible to embrace every name, or interesting incident, or succession of events, or important detail. The work aims to be only what its title implies. I have revised the Sketches, and continued them to the present date. I lay the little volume on the altar of missions, and dedicate it to Him, to whom, in due time, "every knee shall bow."

S. F. S.

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"FOR FROM THE RISING OF THE SUN EVEN UNTO THE GOING DOWN OF THE SAME, MY NAME SHALL BE GREAT AMONG THE GENTILES; AND IN EVERY PLACE INCENSE SHALL BE OFFERED UNTO MY NAME, AND A PURE OFFERING; FOR MY NAME SHALL BE GREAT AMONG THE HEATHEN, SAITH THE LORD OF HOSTS." — *Mal.* i. 11.

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MISSIONARY SKETCHES.

No. I.

MISSION TO RANGOON.

About Rangoon. — How the Mission began in Rangoon. — The Prospect and Ground of Success. — Additional Missionaries. — The First Convert. — Seeking Toleration. — The First Burmese War. — A Splendid Gift. — After the War. — The Work among the Karens. — Present Condition. — A Bible given to the King. — The Karen Theological Seminary. — The Atlantic Cable used to Rangoon. — College at Rangoon. — A Bible for the Queen. — Victoria's Autograph. — Death of Dr. Binney.

IN the history of the Burman mission, the name of Rangoon meets us first; and around it have clustered, during the last sixty-five years, circumstances of ever new and varying interest. Rangoon is situated on the eastern side of the Bay of Bengal, on the Rangoon River, nearly midway between Maulmain on the east and Bassein on the west. It is reached by a regular mail steamer from Calcutta, the voyage occupying about a week. Steamers of the "Anchor Line" leave New York at regular intervals for Glasgow; and once a month a steamer of the same line leaves Glasgow direct for Rangoon, *viâ* the Straits of Gibraltar and the Suez Canal.

The distance from New York to Rangoon is about seven weeks.

The inhabitants of Rangoon are mainly Burmese, with a mixed population of other Eastern peoples. Rangoon being a central seat of the British power in Burmah, a regiment of British troops is always quartered there. The climate is favorable to health. There is daily a refreshing sea-breeze, and the music of the military band every evening is peculiarly charming.

On the 6th of February, 1812, now sixty-seven years ago, five young men were ordained to the work of the ministry at the Tabernacle Church in Salem, Mass. These were the first missionaries from America to the heathen, — the seed of those countless blessings which have enriched both earth and heaven. On the 19th of February two of the number, with their wives, sailed from Salem, then an important East India port, for Calcutta. One of these brethren, to use his own words, took the back streets and lanes on his way to the ship, in the gray of the February morning, to avoid the gibes and jests of those who made fun of the Quixotic undertaking. The three remaining missionaries, with the wife of one of them, sailed on the 18th from Philadelphia. On the vessel from Salem were Mr. and Mrs. Judson; and on that from Philadelphia was Mr. Rice.

While these missionaries in their separate vessels were crossing the great waters, one of the brethren in each of the two ships was led providentially to the thought that on reaching India they would naturally be led to consult

with the English missionaries who had been laboring there since 1789, in regard to their future field and work. The experience of such a man as Carey could not fail to be important to them. "But," they very naturally said to themselves, "these brethren are Baptists; and, if they should chance to touch upon our Pedobaptist principles, how should we defend them?" This thought sent them to their Greek Testaments and to the Holy Spirit, the divine Teacher; and with no other books treating on this subject, and under such a teacher, they wrought out the argument which made them Baptists; and, on arriving in Calcutta, they were baptized by Rev. Mr. Ward. The baptistery in which the solemn ordinance was administered stands as on the day when they thus acknowledged publicly their acceptance of "one Lord, one faith, one baptism."

A son of Dr. Carey, Mr. Felix Carey, had begun a mission-work in Rangoon, but was about to abandon it for a government appointment at the capital. Dr. Carey used to say, "My son began as a minister of Christ; but, alas! he has dwindled down into a civil ambassador." Mr. Rice returned home; Mr. and Mrs. Judson, after various and trying adventures and discouragements, sailed from Madras in an old and unseaworthy vessel, and were in imminent danger of shipwreck; but, Divinely guarded, they reached Rangoon safely in July, 1813.

They had been driven from the British possessions in India by the intolerance of the English East India Company. Rangoon was at that

time beyond the reach of that company, under the dominion of its Burman rulers. One of the laws of the Burmese empire made it a capital crime for a native of the country to forsake his ancestral religion. Yet here these pioneers of the gospel pitched their tent, and planted the standard of the Lord of hosts. Mr. and Mrs. Judson — they two — celebrated their first communion together in Rangoon on Sabbath, Sept. 19, 1813.

After three years of apparently fruitless toil, Mr. Judson wrote thus of his prospects, to his fellow-laborer, Mr. Rice: —

"If any ask what success I meet with among the natives, tell them to look at Otaheite, where the missionaries labored nearly twenty years, and, not meeting with the slightest success, began to be neglected by all the Christian world, and the very name of Otaheite was considered a shame to the cause of missions; but now the blessing begins to descend. Tell them to look at Bengal also, where Dr. Thomas had been laboring seventeen years, that is from 1783 to 1800, before the first convert, Krishnoo, was baptized. When a few converts are once made, things move on. But it requires a much longer time than I have been here to make a first impression on a heathen people. If they ask again, What prospect of ultimate success is there? tell them, as much as there is that there is an almighty and faithful God, who will perform his promises — and no more. If this does not satisfy them, beg them to let me stay and make the attempt, and let you come, and give us our bread. Or, if they are unwilling to risk their bread on such a forlorn hope as has nothing but the word of God to sustain it, beg of them at least not to prevent others from giving us bread. And, if we live some twenty or thirty years, they may hear from us again."

Mr. and Mrs. Hough joined the mission in

October, 1816; and Messrs. Wheelock and Colman, with their wives, Sept. 19, 1818. A zayat, or open shed, was erected in Rangoon for the purpose of preaching the gospel, and labor was commenced in it in April, 1819. Much had been already done to communicate the truths of Christianity in a private way; but this was the first formal attempt to have public worship. The first congregation numbered fifteen, besides children, and was disorderly and inattentive. The second Sabbath the assembly increased to twenty-five or thirty, and tracts were given them at the close. Besides the Sabbath work, Mr. Judson sat on the floor in an open room of the zayat from morning till night every day in the week, ready to instruct all who might chance to call, in the way that leads to heaven. The first convert, Moung Nau, after the patient waiting and toil of six years, made his first visit to the zayat April 30, 1819, and repeated his visit for several successive days. On the 5th of May Mr. Judson wrote thus in his journal:—

"Moung Nau has been with me several hours. I begin to think that the grace of God has reached his heart. He expresses sentiments of repentance for his sins, and faith in the Saviour. The substance of his profession is, that from all the darkness and uncleanness and sins of his whole life, he has found no other Saviour but Jesus Christ; nowhere else can he look for salvation; and therefore he proposes to adhere to Christ, and worship him all his life long.

"It seems almost too much to believe, that God has begun to manifest his grace to the Burmans; but this day I could not resist the delightful conviction that this is really the case. PRAISE AND GLORY BE TO HIS NAME FOREVERMORE! AMEN."

On the 9th of May, Moung Nau declared himself a disciple of Christ, in the presence of several of his countrymen. Another seemed inclined the same way, and two or three more seemed to feel that the Buddhist religion had no foundation. On the 6th of June, Moung Nau, in a most interesting and appropriate letter addressed to the missionary brethren, asked for baptism. The request was granted; and on the 27th of June, 1819, the first baptism occurred in the Burman empire.

On the 7th of November the second and third candidates were baptized; and a week afterwards the three converts repaired to the zayat, and held a prayer-meeting of their own accord.

Mr. and Mrs. Hough were now for a season in Bengal. Mr. Wheelock had finished his course, and entered into his rest. It could not long be concealed from a jealous government, that some of its subjects had been guilty of the heinous crime of forsaking Gaudama, and believing in Jesus. Judson and Colman at Rangoon determined that the state of the cause demanded that an effort should be made to procure toleration for the converts to the Christian religion. Accordingly on the 22d of December, 1819, leaving their families in Rangoon, they embarked in a river-boat, rowed by ten men, on the Irrawaddy, on their way to Amerapura, the capital, five hundred miles above Rangoon, to visit the king, "the lord of life and death." They took with them the Bible in six volumes, covered with gold-leaf, and each vol-

ume enclosed in a rich wrapper, as a present to the king, and several other gifts for the members of the royal government. They arrived Jan. 25, and two days afterwards came the important interview. The petition of the missionaries in writing was presented to the king, which was first read before him, and then he took it in his hand, and read it deliberately through, after which he handed it back, not saying a single word. A tract containing a brief summary of Christianity was then offered him. He read two sentences, which assert that there is one eternal God, independent of the incidents of mortality, and that besides him there is no God; and then, "with an air of indifference, perhaps disdain, he dashed it to the ground." An attempt was made to soothe his angry passion by unfolding one of the volumes of the Bible, and displaying its beauty; but his Majesty took no notice. In a few moments an attendant thus interpreted his royal master's will: "In regard to the objects of your petition, his Majesty gives no order. In regard to your sacred books, his Majesty has no use for them: take them away." (These volumes — Scott's Commentary on the Bible, in six volumes — were afterwards returned to this country, and are now in the Mission Library in Boston.) The effort had proved a failure; and the laws forbidding a native to change his religion on pain of death remained on the statute-book of the empire, unrepealed.

When the result of the visit to the king was communicated to the converts at Rangoon, it

was a joyful surprise that they all remained steadfast to their profession. They begged the missionaries in no case to desert the station, at least not till there should be eight or ten disciples; and they affirmed that several even now were examining the new religion. They believed that one of their number might be appointed a teacher of the rest, and that, with such a nucleus, the new religion would spread of itself.

It was finally resolved that Mr. Colman should seek a spot in British India, to which, if persecution should be aroused, the missionaries and converts might retire, and be secure. He went to Chittagong, where he found a population protected by English laws, and for whom he could labor in the gospel. But his service was soon ended. He died July 4, 1822.

During the next three or four years Mrs. Judson had visited Calcutta, England, Scotland, and her native land, and done a noble work for the cause of missions. Mr. and Mrs. Hough had returned from Bengal to Rangoon; Dr. Price had joined the mission, and by command of the king, who hoped to reap benefit from his medical skill, had stationed himself at the capital. Mr. and Mrs. Wade accompanied Mrs. Judson on her return from this country, and arrived in Rangoon Dec. 5, 1823. The same year the translation of the New Testament by Dr. Judson was completed, together with an epitome of the Old. The day of prosperity seemed to have dawned.

But God's ways are unsearchable. The set

time had not yet come. Various difficulties of long standing, and new complications perpetually adding fuel to the flame, at last culminated in the declaration of war, — that first Burmese war, with its thrilling scenes of terror, suffering, and heroism, during which for nearly three years all mission work was suspended, and the gravest apprehensions were felt for the lives of the brethren. The missionaries were arrested and imprisoned, the Burmans not distinguishing between British and Americans, but classing every person who wore a hat under one nationality. When the British barges ascended the river, an executioner was placed over two of them, who knelt with bent heads and bared necks, waiting to receive the fatal blow; for the order was, to strike off their heads the instant a British shot was fired into the city of Rangoon. The shot was fired; but the executioner fled in terror, leaving the order unfulfilled, and the brethren escaped. After this, Mr. Judson was kept for two years and three months in various prisons and in fetters, subjected to many indignities, and the victim of agonizing sufferings, while his heroic wife followed him from prison to prison, ministering to his wants, striving to soften his hard-hearted keepers and to mitigate his woes, and interceding with the high officers for his deliverance. In the mean time the precious manuscript translation of the New Testament, a portion of which only had been printed, was for a season buried in the earth under a floor, and afterwards sewed up in a pillow, which

was bandied about from hand to hand till the close of the war, so hard and unattractive as not to tempt the avarice of the poorest Burman, or to suggest the idea that it was even worthy to be destroyed.

At last the war came to an end. In the final arrangement Dr. Judson was employed by the Government as interpreter in negotiating the treaty of peace between the British and Burmese. And it was now that he made to the missionary treasury the splendid donation of about ten thousand dollars, including the reward received for his services in this business, together with his personal property, which he thus gave in perpetual consecration to God, — making himself poor that he might make many rich; an example to Christians of every land, giving to the cause his property and his life, — all that he had.

During the war, and for a considerable time afterwards, there was no resident missionary in Rangoon. The converts were scattered, but the good seed was not lost. Ko-Thaha, one of the number, remained and preached, and many were converted through his ministry. Jan. 4, 1829, he was ordained, the first Burman pastor, and suffered at various times imprisonment, and scourging, and the stocks, for the name of Christ; and to a good old age witnessed a good confession. In a short time the Burman church again numbered more than twenty members, nearly all baptized by his hands. Several native preachers were raised up. Many of the Karens in the vicinity of Rangoon received the

gospel. The Christians were aggressive in their efforts. Most of them endured more or less persecution; but the word of God prevailed over all the opposition of men. Kincaid, Jones, Mason, Bennett, Webb, Vinton, Abbott, and others entered into the work; and grace and peace were multiplied.

The thrilling story of the first baptism of Karen disciples — the dying missionary Boardman looking on from his couch, and, as it were, waiting to carry the tidings to heaven — belongs to the narrative of the mission to Tavoy, which will be given hereafter. Never was there a more impressive scene in the history of Christianity; never a picture more worthy of the imagination of the poet, or the pencil of the painter. The new missionary, Mason, performing his first official act; the simple converts "buried with Christ in baptism;" the devoted wife directly to become a widow; the loving attendants; the dying missionary, — his emaciated face lighted up with a glow of enthusiasm as he witnessed this glorious harvest-home, — the rocks, the mountains, the purling stream, the fresh foliage, and the blue expanse encircling all, — with the thought that this was, to Boardman, "the last of earth," — must have invested the whole scene with a moral sublimity not only touching, but overpowering.

In January, 1835, there were three churches in Rangoon, — Burman, Karen, and English. In March of that year three aged Karens came to Rangoon, five days' journey, to inquire concerning the way of life. They had never seen a

Christian, or a Christian book, but were directed to the mission by Burman believers. In 1837 a tract had found its way to every family in Rangoon and vicinity, and to nearly every individual who could read; and hundreds called daily to hear the preaching of the word. In the beginning of 1839 several hundreds in this region were awaiting baptism; and in 1842 the members connected with the mission in Rangoon numbered 774.

In 1852 war was again declared by the British Government. The result of this war was the cession to the English nation of Rangoon and all Southern Burmah. This placed the missionaries and converts under the protection of a Christian government, and was the signal for enlarged operations and wider success. Henceforth persecution was no more.

Rangoon, the first station occupied, is again the central point, in many respects, of the mission in Burmah. Here are collected, besides churches and preachers and missionaries, schools, the printing department, the Karen College, and the Theological Seminary. The latter, established under Dr. Binney in 1859, has become one of the regularly organized theological schools, known and acknowledged in all the world. The young men here manifest all the clearness and keenness of young men in America in similar studies. Messrs. Carpenter and D. A. W. Smith were associated with Dr. Binney in the work of instruction in 1863–66; and when the failing health of Dr. Binney compelled him to resign his honored, influential, and

most useful office as the head of the institution in 1875, Rev. D. A. W. Smith was appointed his successor.

An interesting incident occurred in the year 1866, which is worthy of record here. An Armenian convert in Rangoon, going to Mandelay, the capital, partly on private business and partly to preach the gospel, sought to be introduced to the king, who had formerly known him, and to take to him as a present a quarto Burmese Bible. His friends sought to dissuade him; but he insisted, nevertheless, adding a box of candles to the Bible, fit, as he said, "to be an accompaniment, as both are to give light."

The king received him very kindly, and not only took the Bible, but at once opened it in the beginning, and began to read and to converse upon it familiarly with one of the ministers, who himself was evidently somewhat familiar with it. After the interview, which lasted about an hour, the king rose to retire, and was about to take up the Bible, when his nephew moved forward to take it for him. "Well," said he, "you take and read it, and read it also to me." All present were greatly surprised that the king regarded the Scriptures so favorably, and it became the signal for many to make application for them. Thus many portions of the Word were distributed in the palace. Thus the Bible was in the hands of the late king, and some of its divine words met his eye; and, through his favorable reception of it, many took it to their homes, where with

God's blessing it may prove the power that can save through Jesus Christ, a living light shining in a dark place.

Dr. Binney, long connected with the Theological Seminary in Rangoon, retired from that office on account of the feeble health of Mrs. Binney, but was re-appointed to the work, and sailed for Burmah again Oct. 13, 1866; and on his arrival Mr. Smith retired to Henthada, to fill the place formerly occupied by Mr. Thomas. This year there were fifty-three pupils in the school.

In 1867 several improvements were made in the buildings and other conveniences of the Seminary, at an expense of six thousand dollars, given for this purpose by the late Professor Ruggles, who cherished a lively interest in the institution. The same liberal friend of missions placed in the treasury four thousand dollars, to be held in perpetual trust, the avails to be expended in publishing text-books for the Seminary.

Early in 1868 Mrs. Ingalls re-commenced the work at Thongzai, which has made the place and her name familiar wherever the mission-work is known and loved. Miss Adams also joined her in her work.

In 1868 the Atlantic cable was first used in the interest of missions. An emergency in the work arose, in which an immediate communication with Rangoon seemed to be necessary. On the twenty-sixth day of October, the message was flashed under the ocean, "Carpenter transferred to Bassein, and Smith to Rangoon."

The message reached Rangoon the third day from Boston, and was sent immediately to Bassein, where the brethren in Convention were discussing the very subject to which it referred. It ministered instant relief, and brought diverse opinions into harmony. All said it was of the Lord The cost of the message was about sixty dollars. A few days afterwards, a Christian brother called at the Rooms, and cheerfully paid the amount.

In the autumn of 1870 a proposal was first made to establish a Karen institution for general education at Rangoon, to be called the Rangoon Baptist College. It was opened for instruction May 28, 1872, with seventeen pupils.

In the course of the year 1871 Dr. Shaw Loo, a Burman convert, who received his literary and medical education in the United States, entered on missionary work among his countrymen, declining to accept a government offer, that he might more effectually serve the cause of Christ.

In the year 1872 Mrs. Ingalls, of Thongzai, in company with several assistants, visited Mandelay, and spent several weeks in Christian labor among the people. While last in England, Mrs. Ingalls obtained a Bible with the autograph of Queen Victoria, designed for the queen of Burmah. She was permitted to visit the palace twice, and to converse with the queen and the ladies of the royal household; and the fact that she had been favored to see "the golden face" gave her more effective access to the people. Church-members this year at Thongzai, 183.

In 1874 Rev. W. H. Sloan went to Rangoon as assistant superintendent of the Press.

In 1877 Dr. Stevens conducted a preachers' class for Burmese young men for five months, — a kind of embryo theological seminary.

Nov. 26, 1877, Rev. Dr. Binney died on board ship; and his body was committed to the Indian Ocean about three days' sail west of Ceylon. He was one of the oldest missionaries of the Union; arrived for the first time in Maulmain in 1844, returned to this country in 1850, sailed again in 1858, and from May, 1859, till November, 1875, gave all his strength to the preparation of teachers and preachers for the Karens. Partially paralyzed, he returned home in 1876; but the next year, anxious to finish certain works which he had begun, he embarked again for Burmah in the fall of 1877. And "he was not, for God took him."

Mah Menla, the first female convert in Burmah, was baptized by torchlight on the night of July 18, 1820. Now, in the broad light of day, they are baptized, "both men and women," — "all one in Christ."

In connection with the Rangoon mission there are at present 21 missionaries, male and female, 88 native preachers, 89 churches, 4,090 members; and, in all Burmah, 76 missionaries, 430 native preachers, 438 churches, and 20,723 members. When we survey this broad and interesting field of Christian effort, recalling and comparing its feeble beginnings and its present propitious condition, we are moved to exclaim, "What hath God wrought!"

In 1876 Rev. William George opened a new station at Zeegong, on the railroad running from Rangoon to Prome. The place is well situated for access to the people of the district around; and, although the work has been but moderately successful thus far, in actual conversions, the prospect for the future is hopeful. Mrs. Rosa Adams Bailey died at Zeegong, July 27, 1878, deeply lamented by her many friends, both in India and in this country. Mr. and Mrs. George were compelled to return to America in 1879, on account of ill health; since which time, Mr. and Mrs. Hancock have attended to the interests of the work at Zeegong.

Rev. Walter Bushell and wife reached Rangoon in December, 1878, designated to the work among the Pwo Karens. They soon discovered that Rangoon was not the best place for their work, and finally determined, with the approval of the Executive Committee, to locate at Maooben, although the change involved great personal discomfort. The removal was accomplished in November, 1879, and has been justified by the increased activity of the native Christians, and the quickening of the interest in the work among the heathen. Rev. W. R. Manley, with his wife, arrived in Rangoon Dec. 3, 1879, and baptized five Telugus and one Eurasian the Sunday after his arrival. During his stay in Rangoon he was permitted to organize the Telugu and Tamil Christians into a separate church, which has shown signs of a strong, independent life, and has been much blessed of the Lord. In September, 1880, Mr.

and Mrs. Manley removed to Ongole to assist in the great work among the Telugus in their own country.

Early in 1879 Rev. A. T. Rose spent several months in Mandalay, the capital of Burmah Proper, and met with much encouragement till the massacre by King Thebau of his royal relatives and the officials of the court. After that, he could do nothing, and came away. Yet the time may come when a mission shall be firmly established in the capital of the Kingdom of Burmah, and the repeated efforts of Judson, Kincaid, Rose, and others shall be seen not to have been in vain.

The new building for the Rangoon College was dedicated Feb. 13, 1879, and named Ruggles Hall, after the donor of the funds expended in its erection. Rev. J. Packer, the president of the college, returned to the United States in 1879; and the college was suspended till his return to Burmah in January, 1881. A Board of Trustees for the college has been appointed from among the missionaries laboring for the different peoples of Burmah, and it is hoped a new era of prosperity has dawned upon the institution. An additional item of literary interest is the completion of the translation of the Bible into the Pwo Karen language by Rev. Dr. Brayton in the forty-fourth year of his missionary service.

Rangoon has increased rapidly in population and importance, and is now numbered among the large cities of India. The census of 1881 gives it 132,004 inhabitants, and its exports of

rice, timber, etc., are large and increasing. The mission-work in the Rangoon district has recently suffered greatly in the loss of faithful and efficient native pastors who have been removed by death. The great need of the work here, as elsewhere, is more laborers from among the natives, who shall be competent and willing to become leaders of their people in the ways of righteousness and truth. In connection with the Rangoon mission, there are now sixty native preachers, eighty-seven churches, and over four thousand church-members.

No. II.

MISSION TO MAULMAIN.

Amherst. — Death of Mrs. Ann H. Judson. — Maulmain as a Missionary Station. — "This Jesus Christ's Money." — The Whole Bible translated. — Missionary Progress. — The Press in Maulmain. — Missionary Efforts of Native Converts. — The Maulmain Mission a Success. — Further Progress. — Death of Dr. Judson. — The Maulmain Convention. — Benefit of Schools. — Miss Haswell's School. — Death of Dr. Haswell. — Present State.

MAULMAIN was the second centre of the missions in Burmah. After the Burmese war, it was proposed by the British Government and East India Company to open up a new military station and capital of the conquered province at Amherst, so called in honor of the Governor-General of India. And with due ceremony the new post was inaugurated at the mouth of the Salwen; Dr. Judson was invited to offer prayer, and read the sixtieth chapter of Isaiah, and the British flag was flung to the breeze. Thither the mission was removed from Rangoon; and here that incomparable woman, Mrs. Judson, died and was buried. Her husband was away, aiding the Government in arranging the conditions of peace between the two powers. Surrounded only by stran

gers, whom she charged to tell the teacher, "so long in coming," all that happened, she lay with her head resting on her arm for many hours, then uttered a momentary cry of distress in the Burman language, and departed, Oct. 24, 1826. The crown was ready, and she hastened, at the early age of thirty-seven, to put it on. The good fight was fought, the heroic struggle ended; and a name "not born to die" was sealed for immortality. After a few months Amherst, the new station, was found to be ineligible for a British capital, and the station was removed to Maulmain. But Amherst is forever consecrated in the estimation of the friends of missions by the precious dust of Ann H. Judson.

Maulmain lies a hundred miles east of Rangoon, and is on the river Salwen, a broad stream, at this point a mile wide. It is twenty-seven miles from the mouth of the river, and opposite to it is Balu Island. The scenery is rendered romantic and peculiar by hills, rising abruptly from the level fields, to the height of four or five hundred feet, the base being scarcely larger than the summit. In most parts, trees and shrubs cling to the sides. Occasionally are seen nearly perpendicular rocks, on which Buddhist zeal has erected, in almost inaccessible places, many white pagodas. Sir Archibald Campbell offered the mission as much land as they desired, and a spot was selected about a mile south of the military cantonments. A bamboo house was erected at a cost of about one hundred and seventy-five

dollars, and the work of the mission begun. The station was commenced by Mr. and Mrs. Boardman in April, 1827. Mr. Judson and Mr. and Mrs. Wade joined them in November following, with a number of native converts and eleven female scholars. Public worship was commenced, and zayats opened at several points for preaching, reading the Scriptures, and conversation with inquirers. Two native assistants were engaged to help in the work. A Divine blessing attended the enterprise; and between January and September, 1828, twenty-one persons were baptized. A church was organized, numbering thirty native converts.

The place, when adopted as a missionary station, consisted of only a single street, stretching along the river for two and a half miles, and contained from eighteen thousand to twenty thousand inhabitants. Most of the native population removed thither from Amherst, thus rendering it a more fitting place for missionary work. Being under British rule, the persecuting laws of the Burman empire could not interfere with the native Christians; and the history of the mission for fifty years has shown the wisdom of the transfer.

There were, from a very early period in the mission, three or four important out-stations in connection with it, at various distances. The most interesting of these, in some respects, was Chummerah, where Dr. Judson resided for a season, and where that brave woman, Miss Cummings, fixed her home alone among the heathen, to live and labor till death for their

conversion, and where she wore the armor, at a period when unmarried females shrank from such exposure, till she exchanged the armor for a crown. Another of these out-stations was Ko Chetthingsville, so named by the missionaries for the pastor, Ko Chetthing, who labored here, valiant for the truth. In 1837 he had a native church of sixty members. This man, it will be remembered by many, visited the United States in 1832, in company with Mr. and Mrs. Wade and a Burman disciple. This was the man of whom this interesting item is worthy to be recorded. When he was in America, small sums of money were given him by various individuals, as tokens of friendship and memorials of Christian love. At a farewell meeting in Boston, just previous to his return to Burmah, being called upon to speak, he said to the congregation in his broken English, as he held up the little bag of silver above his head, "This no me money, this Jesus Christ's money," — "This no me money, this Jesus Christ's money" — repeating the sentence, as if to intensify the dedication of it, and proceeding thence to urge upon Christians the duty of holding all for Christ. As he made this munificent offering to the Lord Jesus, consecrating to his service the whole amount which had been contributed for his own private use, there were few dry eyes in that vast assembly, and the thought went up from many a heart, "Oh that the Christians of happy America had learned so effectually the lesson of devoting all to Christ!" It seems that after his return

to Burmah he actually gave the whole sum to defray the expense of building a little school-house, where his wife set herself to teaching the children of idolaters the way to heaven.

It was in Maulmain that Dr. Judson completed the revision of the New Testament in Burman, after a year's laborious and careful work, in 1828; and here, too, he finished translating the whole Bible into the language of the people, in 1834. The moral heroism of the man who ventured to undertake, and succeeded in achieving, such a task, is grand beyond expression. What King James's forty-seven translators did, he performed alone, taking the grave responsibility of determining the meaning of the Holy Spirit in every word of Holy Writ, and presenting the mind of the Spirit, as he understood it, in every passage; settling, alone, questions of natural science, philology, language, interpretation, theology, in succession, and expressing the meaning of the Holy Ghost in a language not his own, and, owing to its heathen associations, ill adapted to the pure utterances of a Christian theology; making himself, as it were, the internuncius between God and the people of the Burman race for all time to come. It is no wonder that with inexpressible gratitude he took the last leaf of the completed Bible, and on his knees presented it, a sublime offering, to its great Author. If the one pen with which Cotton Mather says John Eliot wrote out the whole translation of his Indian Bible was a most precious relic, is not also the table on which Dr. Judson wrote his

translation, and which is now preserved in the rooms of the Bible Society in New York?

Under date of Maulmain, Jan. 31, 1834, Dr. Judson wrote as follows: —

"Thanks be to God, I can now say, I have attained. I have knelt before him with the last leaf in my hand, and, imploring his forgiveness for all the sins which have polluted my labors in this department, and his aid in future efforts to remove the errors and imperfections which necessarily cleave to the work, I have commended it to his mercy and grace; I have dedicated it to his glory. May he make his own inspired word, now complete in the Burman tongue, the grand instrument of filling all Burmah with songs of praise to our great God and Saviour Jesus Christ! Amen."

In the notable year when this record was made, the whole number of baptized converts in Burmah was five hundred and ninety-two, and more than half this number in connection with the mission in Maulmain. This year, seventy-six were baptized in all Burmah, and forty-four of them in Maulmain.

Under date of Aug. 3, 1816, Dr. Judson had written to Mr. Rice as above quoted: —

"If they [American Christians] are unwilling to risk their bread on such a forlorn hope as has nothing but the word of God to sustain it, beg of them, at least, not to prevent others from giving us bread; and, if we live twenty or thirty years, they may hear from us again."

The twenty years had not yet expired, and this body of converts attests the power and grace of the gospel of God. If we omit the years of the war, when nothing was effected in the way of mission-work, and say nothing of

those who died, from the beginning of the mission, in holy peace, there remains a record of forty every year, on an average, born unto God. How much, from how little!

It was in 1830 that the Mission Press at Maulmain commenced operations. And here, for many years, a great work was carried on in printing the Scriptures, tracts, and school-books, for the use of the mission. Mr. Bennett took with him to this station the first press sent from the United States. A second followed in 1832, the gift of the Oliver-street Baptist Church, New York; and towards the close of the same year, two others, one presented by the Rev. Ebenezer Loomis of New-York City, the other by Jonathan Carleton of Boston. In 1862 Rangoon, then and since the most commanding social and commercial position in Burmah, was selected as the most eligible point for this department; and to this place all the printing operations of the mission were transferred. As Cambridge, Mass., is forever celebrated as the place where Eliot's Indian Bible was printed, so Maulmain has acquired imperishable renown as the spot where Judson's Burman Bible was printed, and given to a new nation of idolaters.

In 1836 there were five or six native preachers in Maulmain; and through the zeal and energy of that wise and good missionary, Mr. Osgood, in that year one hundred and seventeen thousand tracts and portions of Scripture were printed and put in circulation, — the aim being to place a copy in every family in the place which would accept one; and for this purpose

the whole city was traversed twice, and part of it a third time.

It was three years earlier, in 1833, that the Christians of Maulmain, like the woman of Samaria, began to be anxious to send the glad tidings of the gospel to others who sat in darkness, and formed a Missionary Society, designed to support a missionary in Ava. Still earlier, at Amherst, Moung Ing, a native preacher, self-moved, or moved by the Holy Ghost, had proposed of his own accord to commence a mission to Tavoy and Mergui. Dr. Judson hailed the omen with joy. Christianity, in this subject, brought forth its legitimate fruit. Moung Ing was immediately ordained and sent forth, that he might "make known among the heathen the unsearchable riches of Christ." This was the grain of mustard-seed, from which sprang the work among the Karens of Tavoy, — initiated by the suggestion of Moung Ing, prompted by the Holy Spirit; the heathen converted through the planning of one once a heathen himself; grandly brought out into prominence in the baptismal scene near Tavoy, which Boardman witnessed from his dying couch, and then ascended to his crown; and since carried forward to a strength, stability, and extent which has filled Christendom with wonder and gratitude, and heaven with praise.

The seal of Divine approval has evidently rested on the mission at Maulmain from the beginning. In 1829 twenty-five native believers, and ten English soldiers connected with the British army, were added to the church by

baptism. Up to the close of 1830, fifty-six native Christians had been baptized. In 1831 a new English chapel was built at the expense of British soldiers, and a revival of religion followed. In 1833 forty-four were baptized, of whom two, English soldiers, were brought to Christ as a result of impressions received through the reading of the Memoir of Mrs. Judson. As a rose distils fragrance after its decay, so the life of that loving and holy woman, even after her death, continued and continues to be a benediction. Up to the close of the year 1834, seven hundred and ninety-one of Burmah's dark idolaters had put on Christ by an open profession, and were walking in newness of life.

In 1836 four presses and a power-press were at work in Maulmain, producing religious reading; and still additional presses were forwarded in 1837. Mr. Osgood had a Sabbath school, numbering from forty to sixty pupils. In 1837 the Burman boarding-school was re-organized, under the care of Mr. Howard. In 1838 the first books were prepared for the Pwo Karens. The same year the Karen Christians at Maulmain began to make regular contributions for missions, commencing with a collection of thirty-five dollars. In 1839 there were eight preaching-places in and around Maulmain, and audiences which numbered two hundred and eighty.

In 1842 the Maulmain Burman Missionary Society supported ten assistants, who went everywhere among their countrymen, carrying the word of life. In 1844 the Rev. Dr. Binney,

who had filled important posts of honor and influence in this country, arrived in Maulmain, and re-opened the Theological Seminary, which had been previously organized, but suspended operations. Now, by the grace of God, there were six Burman students and twenty-five Karens, all looking forward to the ministry of the Word. The institution there begun, but since removed to Rangoon, of which Dr. Binney was for many years the beloved and honored head, during all its blessed career has sent forth, year by year, from that day to this, its annual instalment of Christ's ascension-gifts, "some apostles, some prophets, some evangelists, some pastors and teachers."

In August, 1847, from the press at Maulmain issued the complete Peguan New Testament by Dr. Haswell and his assistants, and portions of the New Testament in Pwo Karen.

In 1850 Dr. Judson suspended his work at Maulmain, enfeebled in health, and sought to invigorate his constitution, wasted prematurely by hardship, toil, and self-denial, by a voyage at sea. But he returned no more. "He was not, for God took him." He died April 12, 1850, on the passage from Maulmain to the Isle of France, and was buried in the ocean.

Thus ended thirty-seven years of labor for Christ. We are prompted here to look back to "that country inn, where all night the powers of light and darkness struggled for the direction of his soul; then, looking at Burmah to-day with its translated Bible, its more than three hundred churches, its twenty thousand Chris-

tians, its ripened fruit gathered into the heavenly garner, and then thinking what would have been the result of that life if the decision of that night had been for infidelity, we tremble, and thank God."

In 1852 the Burmese and English Dictionary, in four hundred and nine pages quarto, was issued at Maulmain; and the year following was held at Maulmain "the Maulmain Convention," at which were gathered all the missionaries in Burmah, save three, and also Dr. Dean from China, and Dr. Brown from Assam. And here for six weeks they prayed, and debated, and communed together on the methods of missionary work, — a rare assembly of Christian brethren, engaged in one service, aiming at one end, moved by one Spirit, commissioned by one Head.

The spirit of persecution in Burmah had not wholly died out. In 1850 there were several Christian Karens holding minor offices under the Burman government, who were driven from their places because they were Christians. The same year the good Chetthing was imprisoned for ten months because he was a servant of the living God. "But the word of God is not bound." The work went forward, goes forward. It has taken root. In 1855 it was reported that the Burman church in Maulmain had become substantially self-supporting.

A circumstance is related in the correspondence of 1866, showing the value of teaching in missionary schools. A stranger came into the chapel one day, and seemed to join heartily in

the worship. On inquiry, it was found that when a boy he had attended one of the station-schools. He had grown up, and been married, and lost his wife; but he had never worshipped idols since he attended the school; and now he had come, desiring to be baptized. He appeared to be a sincere believer in Christ.

In 1868 Dr. Haswell and his wife, on account of his failing health, were obliged to return to the United States. His absence from Burmah was a calamity to the mission; but as he stood up before immense congregations to plead for the heathen, with his poor, palsied arm trembling uncontrollably and hopelessly, the seal of his over-work and over-weariness for the souls of his fellow-men, many a tearful eye and throbbing heart indicated that Christians in America were learning, through him, lessons of self-denial and sacrifice for a perishing world. Who that saw him stand up before those great assemblies, after having labored in his work till his palsied arm refused to obey his will, and his enervated frame had become too weak to bear the activity of the burning soul, its inhabitant, but was thrilled with his speech, and reminded of Christ's words, "The zeal of thine house hath eaten me up"? If he is such, with his feebleness, what ought we to be? And at last Maulmain became to him, as it had before to many others, a gateway into heaven. His last work and his farewell words have been enshrined in the annual circular to the churches of the Maulmain Association, under the title, "An Address to Christians," urging upon the

native disciples the duty of proclaiming the gospel by word and life to their heathen countrymen.

Miss S. E. Haswell's school for girls in Maulmain was commenced in November, 1867, with ten pupils, the course of study being planned for three years. Within a few months five of the first pupils were hopefully converted. In 1869 Mr. and Mrs. Haswell returned to Burmah. Mr. S. B. Rand also joined the mission.

In 1872 Miss Haswell's school entered the new and commodious brick building erected for the purpose by the Woman's Baptist Missionary Society, at an expense of seventy-five hundred dollars. The number of pupils was one hundred and three.

Rev. Dr. J. M. Haswell died Sept. 13, 1876, after thirty-six years of active missionary service. During the earlier part of his course, he devoted himself to labor for the Peguans or Talaings, and translated the New Testament into their language; and the last work performed by his trembling hand was the revision and preparation of tracts in the Peguan dialect. He was industrious and able; and few knew better than he the languages he employed, and the people among whom his lot was cast.

An English Baptist church was established at Maulmain as well as at Rangoon, where many soldiers of the British regiments found Christian watch-care. In seven years the native people raised over five thousand dollars in gold, for the support of the gospel and mission-schools, and over a hundred and fifty converts were baptized.

The mission at Maulmain, Burman and Karen, has proceeded from year to year with increasing momentum, with fresh laborers and fresh appliances. We have not space to follow it in all its details. Rangoon has returned, in some sense, to its early position of superiority and importance in the missionary field. There is the Mission Press. There is the Karen Theological Seminary. There are more than twenty missionaries, male and female. And at Maulmain also are 16 missionaries, male and female, 18 churches, 1,135 members, 23 native preachers, 20 schools, and 780 pupils. Miss Haswell has a most successful institution, with all the modern improvements, and, best of all, from time to time the evident presence of the converting grace of God. In 1876 nineteen pupils from the boarding-school were baptized, and others gave evidence of genuine conversion. The conversions in the school have been distinguished by strongly marked experiences. Especially in the case of older pupils, there has been deep conviction and distress for sin, and corresponding joy and peace when brought to believe in the Saviour. Such spiritual exercises have been rarely manifested by native converts, and this is doubtless one result of the education and development of their characters in the school.

The review of the progress and results of the work at this second centre of the Burman mission is suited to fill the Christian heart with gratitude and glad surprise. From so feeble beginnings, what fruits have been reaped! From

so scant a sowing, what abundant harvests! The stability of the work is doubtless insured for all coming time. He that hath begun will finish. Should the missionaries leave the field, after all these manifestations of the Spirit in converted souls, in a translated Bible and religious books, with scholars, and teachers, and apparatus, and native preachers, the work would still live and thrive, as it did in Madagascar during the years of persecution, while not a missionary was on the field. What hath God wrought! And, if such is the earnest, what will the complete fruition be?

In 1878 Mrs. Haswell and Miss S. E. Haswell were again compelled to return to this country for rest and the recovery of their health, but are now on their way back to Burmah. Mr. and Mrs. Hascall were obliged to return to the United States early in 1880, leaving the charge of the Burman work at Maulmain, in the hands of Mr. Hale; but he and Mrs. Hale were also soon compelled to seek the home climate, and there is now no one engaged in the Burman mission at Maulmain except ladies. It also has such attention as Mr. Norris can spare from his work for the Eurasians.[1] Miss Ellen E. Mitchell, M.D., and Miss A. M. Barkley, engaged in medical work, are stationed at Maulmain, but go to other stations when their services are required by our missionaries.

In 1880 a new work of great interest was opened at the city of Thatone by Miss Lawrence. Mr. Webster will also spend a part of his time there, and he has employed twelve new native preachers to spread the "good tidings" among the heathen Karen villages. Money has also been given to Miss Payne, with which she has erected a house for a Burman preacher at Thatone, who will labor among his own race.

The mission at Maulmain, although one of the oldest in Burmah, has made no great progress for many years; but it has elements of stability, and recent events give assurance of

[1] A word formed by combining the words "Europe" and "Asia" to denote a person of mixed European and Asiatic parentage.

new life and activity. Three Karen preachers who made a journey into Northern Siam from Maulmain report the finding of large numbers of Karens who seem ready to receive the gospel.

In the work which centres at Maulmain, there are now twenty-three native preachers, nineteen churches, and fourteen hundred and thirty members.

No. III.

MISSION TO TAVOY.

Origin of the Tavoy Station. — Description of Tavoy. — Early Labors. — The Karen People. — The Mysterious Deposit. — Ko Thahbyu, the First Convert, Baptized. — An Interested Assembly. — Ko Thahbyu's Missionary Spirit. — Aged Converts. — A Touching Scene. — Historical Notes. — Later Condition. — Tavoy Mission Re-opened. — Death of Mrs. Wade.

THE commencement of the mission station in Tavoy is due, primarily, to the suggestion of a Burman convert, Moung Ing. At one of the stated evening meetings in Maulmain, at the very beginning of the year 1827, as Dr. Judson relates, Moung Ing voluntarily expressed his desire to undertake a missionary excursion to Tavoy and Mergui; and, in accordance with his request, he was subsequently set apart to the work, and embarked for Tavoy in a native boat. Of his labors in Tavoy we have no definite account. But when we contemplate the connection of that suggestion of the Burman convert with the great work among the Karen people, which began, substantially, at Tavoy, we cannot fail to admire the wonderful workings of Divine grace. We hail this event — having its inception in the mind of a native convert — as pro-

phetic of the arrangement which, we believe, is to be consummated in the future, — that the heathen are to be converted mainly through the Divine blessing on the labors of their own countrymen.

The station at Tavoy was commenced as a third missionary centre in Burmah, — Rangoon and Maulmain being the first and second, — by the Rev. George Dana Boardman, who arrived there from Maulmain, April 9, 1828. Tavoy was the capital of the province of the same name, an old Burman walled town on the Tavoy River, thirty-five miles from the sea. Large vessels ascend the river as far as a point twenty-one miles lower down. Tavoy is nearly two hundred miles from Maulmain, and stands on a plain. The population, at the commencement of the mission, was about six thousand, of whom two-thirds were Burmans. It is a part of British Burmah, and a stronghold of idolatry. It is said to contain a thousand pagodas, and two hundred monasteries of Buddhist priests. The largest of these pagodas is a hundred and fifty feet in height. The hilltops and eminences in all the surrounding country are crowned with these emblems of idolatry. Every object which the eye rests upon is fitted to remind the observer that here Satan's seat is.

On his arrival in Tavoy, Mr. Boardman was kindly received by Major Burney, the Civil Commissioner; and in ten days afterwards he had commenced housekeeping in the city, and begun to receive visits from the inhabitants. Early in July a zayat was completed, and the

first steps were taken towards a vigorous assault upon the powers of darkness. And here and thus this herald of the cross stood, single-handed, before the mighty array of error and superstition which had been accumulating strength for ages. Gazing upon the strange magnificence of the shrines of idolatry which appeared on every side around him, he began his work, assured that, in due time, the empty adoration of Gaudama would give place to the worship of the true and living God.

Notwithstanding the opposition of the priests, the labors of Mr. Boardman secured the attention and excited the interest of the people. Many came daily to listen to his words, and to tell of their craving for a more satisfactory faith than they found in Buddhism. Two persons very soon avowed their adoption of Christianity, and, during the first year of Mr. Boardman's residence in Tavoy, were baptized, and constituted the germ of a new Christian church, — the beginning of results of such unspeakable magnitude.

When Mr. Boardman removed from Maulmain to Tavoy, he was accompanied thither by a man of middle age, formerly a slave, but whose emancipation had been procured by the missionaries. When this man left Maulmain, he was already a convert to Christianity, and was baptized soon after he came to Tavoy. He was a Karen. His name was Ko Thahbyu; and afterwards, for many years, he preached the gospel with remarkable zeal and success to his own people. His conversion and baptism drew

the attention of the missionaries to the race to which he belonged, and led to the founding of the mission to the Karens, which, in point of interest and success, has been scarcely equalled by any other mission of modern times, — certainly by none, if we except the Kohls of India, and the Teloogoos of Ongole. The Karens are the mountain-tribes of Burmah, and are regarded by the Burmans as an inferior race. As they were first known to the missionaries, they were without any form of religion or priesthood, or any superstitious rites; but lately Buddhism has been making many conquests among them. They believed in the existence of one God, and in a future state of rewards and punishments. They had many traditions strikingly similar to the truths of the Bible, and prophecies pointing to the future elevation of their people through the agency of white foreigners from beyond the seas, who should come and teach them the word of God. At an early period of his residence among them, Dr. Mason was of opinion that many things in their character and traditions pointed them out as the lost ten tribes of Israel.

The peculiar interest awakened in regard to the Karens was intensified by a singular account, related by Mr. Boardman, in relation to a book which had been left in one of their villages twelve years before by a traveller, who informed them that it was sacred, and enjoined upon them to worship it. It was delivered to one of the people, — a man who, though ignorant of its contents, carefully wrapped it in muslin, and enclosed it in a basket made of reeds, covered

over with pitch. It was henceforth a deified book, and an object of veneration. The keeper of it became a kind of sorcerer; "and he and all the people of his village firmly believed that a teacher would at length come, and explain the contents of the mysterious volume."

Mr. Boardman's account is as follows:—

"When the arrival of Mr. Boardman was reported in the village, the guardian of the deified book came with a chief of the tribe to the mission-house, to obtain his opinion respecting its character. The missionary, after hearing their story, and speaking to them of the nature of Christianity, proposed that they should return to their village, and bring him the book, that he might judge of its contents. Accordingly, after several days, the sorcerer returned, attended by a numerous train, and bringing with him the venerated volume.

"All seemed to anticipate Mr. Boardman's opinion as decisive of its character, and were wrought to a high pitch of excitement in the expectation of its announcement. The sorcerer, at his request, stood before him, with the basket containing the mysterious treasure at his feet. He carefully unrolled the muslin, and took from its folds 'an old, tattered, worn-out volume,' which, creeping forward, he reverently presented to the missionary. It proved to be the 'Book of Common Prayer and the Psalms,' of an edition printed in Oxford. 'It is a good book,' said Mr. Boardman: 'it teaches that there is a God in heaven, whom alone we should worship. You have been ignorantly worshipping this book. That is not good. I will teach you to worship the God whom the book reveals.'

"Every Karen countenance was alternately lighted up with smiles of joy, and cast down with inward convictions of having erred in worshipping a book instead of the God whom it reveals. I took the Book of Psalms in Burman, and read such passages as seemed appropriate, and, having given a brief and easy explanation, engaged in prayer. They staid two days, and manifested considerable interest in the instructions given them.

"The aged sorcerer, on hearing Mr. Boardman's decision respecting the book, seemed readily to perceive that his office was at an end; and, at the suggestion of one of the native Christians, he disrobed himself of the fantastical dress which he had been accustomed to wear, and gave up the heavy cudgel or wand, which for twelve years he had borne as the badge of his spiritual authority."

Ko Thahbyu, the first Karen convert, who accompanied Mr. Boardman from Maulmain, forms a conspicuous element in the early history of the Tavoy Mission. He had been accepted as a candidate for baptism at Maulmain; and in August, 1828, the first baptism occurred in Tavoy, — the subjects being a Chinese, a Burman, and this Karen, Ko Thahbyu. Two months later, in October, the church in Tavoy numbered six members.

The spirit of Ko Thahbyu was eminently a missionary spirit. His inclination led him, as a pioneer, to push out continually into the regions beyond. It was thus that he carried the gospel from village to village with a never-tiring ardor, the Lord working with him; and almost from the commencement of the mission, converts began to come in from places two or three days' journey distant. The three Karen villagers from the village where the mysterious book was kept were present at the first baptism, and engaged Ko Thahbyu to return with them to their home, and make known to their people the way of life. They promised also to erect a large zayat, and to invite the Karens from all quarters to come together to hear the words of truth from the foreign teacher.

Very interesting is the account of Mr. Boardman's first missionary tour to the Karen villages around Tavoy. It was in February, 1829. The course was east from Tavoy, and the remotest point was the residence of a convert already baptized. A zayat was found, erected for his accommodation, and large enough to hold the whole village of sixty or seventy persons. The people brought presents of every thing which their village could furnish. Their faces beamed with joy as they said, "Ah, you have come at last! We have long been wishing to see you." They listened attentively to the gospel; and many of them remained in the zayat all day and all night, to hear of the love of God, and the way for a sinner to be saved. Ko Thahbyu, who understood Burman, interpreted into Karen, so that the women and children also heard in their own tongue the wonderful works of God. Early in the morning about fifty more heathen people came, bringing presents; and Ko Thahbyu, as before, interpreted in Karen. Mr. Boardman, fatigued with the labors of the Sabbath (for he had preached in the early morning and again at noon), at evening was preparing for rest. But just then five persons came forward, and declared their faith in Christ, and their desire to be baptized. One of the number was the old sorcerer, the custodian of the mysterious book. After a night's consideration, it was determined to defer the ordinance. But the interest of the people seemed unabated. And nearly half the congregation remained in the zayat all

night, that they might take leave of the missionary in the morning.

Shortly afterwards Ko Thahbyu undertook a missionary tour of several weeks. Mr. Boardman remarked of him that he was naturally weak, and not remarkable for intellectual endowment or human learning, but constantly devising plans for doing good. He said one day, "There are the districts of Pai and Palan, and several other places near the mouth of the river, where there are many Karen settlements which I wish to visit. There are also many Karens in the province of Mergui. I wish to declare the gospel to them all. And before long I want to go across, and visit the Karens in Siam, and afterwards to visit Bassein, my native place, near Rangoon. Many Karens live there."

Perhaps herein we find a germ of the wonderful work of grace in the district of Bassein, now numbering more than seven thousand one hundred church-members, — a native Christian again, under God, the incipient human cause of a wide work of almighty power; an apostle of salvation raised up from among the heathen, to bring deliverance to his own land and people.

On account of a brief revolt of the people of Tavoy from their British masters, Mr. Boardman retired for a season in 1829 to Maulmain. On his return many of the people hastened from their jungles to present their congratulations; and three of them, in advanced life, came for the purpose of asking baptism. After describing the baptism, — a season of unusual

beauty, impressiveness, and solemnity, — Mr Boardman says: —

"In the evening we had, as is usual with us, a conference or covenant meeting. On this occasion one of the persons just baptized seemed to rejoice abundantly. 'I feel, said he, 'as if I had almost arrived at the feet of Jesus.' — 'Are you so near,' I inquired, 'that you do not wish to approach nearer?' — 'No,' he replied: 'I wish to get nearer still.' I inquired if he would not ere long grow weary, and wish to depart from the Saviour's feet. 'No, I wish to abide there forever,' was his answer."

In December of this year, Ko Thahbyu, having long wished to cross the mountains, and visit the Karens in Siam, was sent forth for this purpose, with the approbation of the church, accompanied by two other Karens who volunteered to go with him. But the time had not yet come. Reaching the borders, they were compelled by adversaries to return, their work but partially accomplished.

The closing event of Mr. Boardman's life is one of the most touching scenes in missionary history. It was in February, 1831. Mr. Boardman had declined in health under that dread disease, consumption, and for at least five months had looked death steadily in the face. He watched the symptoms of decay, and was perfectly sure that there was no hope of recovery. At the moment when he was past labor, and when he stood at the gate of the Celestial City, Mr. Mason arrived in Burmah. His arrival was most timely. The Karens had built a zayat at the foot of the mountain which Mr. Boardman had crossed two years before, and were

coming to convey him thither, — to do his last work as an ambassador of Christ. A crowd of candidates were to be examined and baptized. He was carried to the place on his cot: by a whole day's diligence the examinations were completed, and the baptism was appointed for the evening. Mr. Mason writes: —

"A little before sunset, he was carried out in his bed to the water-side, where, lifting his languid head to gaze on the gratifying scene, I had the pleasure of baptizing in his presence thirty-four individuals, who gave satisfactory evidence to all that they had passed from death unto life. After this he seemed to feel that his work was done. He had said in the course of the day, that, if he could live to see this ingathering, he could in special mercy say, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'"

On the way back to the mission-house his companions looked around on the precious burden they bore, to see if he needed any thing. But "he was not, for God took him." His stricken wife was a widow.

In an early period of the history of the Tavoy Mission, two native converts went from village to village, reading the Bible, and preaching. In a space of six weeks twenty-three Karens applied for baptism; and messengers came from remote villages, asking for Christian teaching. Every Burman family in Tavoy was supplied with tracts. At the close of 1833 one hundred and ninety-four had been baptized, of whom one hundred and eighty-seven were Karens. In 1834 the church at Tavoy formed a Missionary society, and resolved to support two native preachers, and the following year, four. Dr.

Wade and family arrived in Tavoy in 1835, and Dr. Wade reduced the Karen language to writing. For, before the establishment of the mission, there was no literature, no books. A Christian village called Mata was formed in 1834, numbering about two hundred Christians. But in process of time this village declined. The Divine policy is not to gather Christians together by themselves for devotion and spiritual growth; but to scatter them in the world, that men may take knowledge of them, as disciples of Christ.

A printing-press was established in Tavoy in March, 1837; and the same year a theological school was begun, numbering seventeen students, afterwards transferred to Maulmain, and finally to Rangoon. Mata, the largest church, had a sewing-society; and at the annual meeting a hundred and fifty garments were exhibited, the work of the members. "The Morning Star," a Karen newspaper, was commenced in Tavoy in September, 1841, and has been continued, though not in Tavoy, until the present time, — a fountain of religious instruction and intellectual culture for the people. The whole New Testament in Karen, translated by Dr. Mason, was issued in Tavoy, Nov. 1, 1843.

Mr. Ranney, printer, arrived in Tavoy in January, 1844. The same year there was a remarkable revival of religion at one of the outstations, and a meeting was held continuously for three weeks. In 1845 Mr. Cross joined the mission, and in 1846 Sau Quala and another native preacher were ordained. Mr. Benjamin

devoted much attention to the Salongs, of whom about forty were gathered into a church; but on the death of Mr. Benjamin the people were found to be few, and this department was abandoned. Mr. Thomas, the eminent Karen missionary, arrived in Tavoy in May, 1851, wrought gloriously for his Master here and in Henthada for a few years, returned home broken down in health, and died immediately after he had greeted the shores of America. His remains now sleep in the missionary lot in the cemetery at Newton, Mass. His widow, after remaining several years in this country, has returned to Henthada to finish the work which he so well began. The first form of the Bible in Karen was printed in 1851, and the whole completed in 1853, after which the printing-press was removed from Tavoy.

After 1854 the mission in Tavoy, by the transferral of missionaries to other stations, and for other causes, became much enfeebled. The Burman department was less prosperous than the Karen, and, being without a missionary, declined. In connection with the Tavoy Association in 1858, there were twenty-one churches, and, in 1859, 1,080 Karen members. From this last date, there have been resident missionaries in Tavoy from time to time, but the churches have been very much left to themselves and to the native preachers. The result proves that they were too feeble and inexperienced to be left alone, in favor of more needy or more promising labor.

Rev. I. D. Colburn, who went to Burmah in

1863, was subsequently designated to the Karen department of the Tavoy Mission, and went to Tavoy in company with Dr. and Mrs. Wade, who had formerly labored there. The latter met such a cordial greeting, both from Christians and heathen, that they deemed it a duty to recommence labor there for the Burmans, and opened again a mission-school, and resumed the preaching of the gospel. A schism which occurred about this time among the Buddhists was favorable to the work. The churches in the district were visited, the people, long cold and indifferent, showed signs of life and vigor, and the mission was practically taken up again. In 1866 a Burman priest procured a Bible, and began to read it through in course, and manifested much desire to know the truth. There was also a revival in the Karen boys' school. Eleven requested baptism; the Spirit came down, and a subdued feeling seemed to permeate every breast. The following year sixty were baptized, and the churches in the whole district now numbered eight hundred and thirty-three members.

In 1868, Oct. 5, Mrs. Wade died, and was buried at Tavoy. Her last days were full of the peace and joy of heaven. On account of declining health, Mr. Colburn removed to Toungoo. Rev. Mr. Morrow, in 1876, was sent to take charge of the Karen work.

Still the work is not forsaken. God will not cast off his people whom he foreknew. A temporary decline will not be permanent. In 1877 there was one resident missionary for Karens;

one native Burman preacher ordained, and one unordained; one church of eight members, and one school; twenty-one Karen churches in the Tavoy district, with 880 members; twelve Karen preachers unordained, and five ordained; and nine schools.

Two heathen villages have built chapels, and teachers have been sent to them. In one of them, five have been baptized, and others are candidates. Twenty members of the school were sent out to teach and to preach during vacation, — many of them to heathen villages ten or twelve days distant.

At the last meeting of the Tavoy Association, there were 294 delegates in attendance; and, as many came from a long distance, they remained together five or six days engaged in religious service. More than fifty heathens were present, some of them being a deputation from the village of Pau, stating that they had built a chapel, and earnestly desired a Christian teacher. A man was selected and sent. Fourteen men and two women volunteered to work among the heathen; and it was voted to send the pastors of the churches from one to three months on this service, the churches meantime continuing their support.

On May 16, 1878, was celebrated the fiftieth anniversary of the first Karen convert, who was baptized in the Tavoy district. In September, 1879, Miss Miller removed to Tavoy from Rangoon, and has been laboring in the school at Tavoy with faithfulness and success. The Karens of the Tavoy district, like those of other parts of Burmah, have suffered much from famine and pestilence. In the hope of preventing these, Rev. Mr. Morrow, who takes great interest in the temporal as well as the spiritual welfare of his people, has imported improved agricultural implements from America, and is seeking to induce the Karens to adopt a more scientific and reliable system of cultivating their lands.

Good spiritual prosperity is now attending the labors of the native evangelists among the Karens, and that work is making steady progress; but there is great need of a missionary to the Burmans to save that which remains. Native preachers, seventeen; churches, nineteen; members, eleven hundred and five.

No. IV.

MISSION IN ARRACAN.

Geography of Arracan. — Missionaries in Arracan. — Early Mission in Arracan. — The American Mission commenced. — New Missionaries. — A Short Service. — Church Organized. — Departure and Return. — Karen Work. — Gathering Converts. — Chetza, the Kemee Chief. — Converts Multiplied. — Doing it for Him. — A Growing Work.

THE name of Arracan has disappeared from our missionary journals. But there was a period of nearly eighteen years, during which it drew to itself the attention of the whole Christian world. The work begun there has not perished. The thirteen valuable missionaries and their wives, who labored in that province, most of whom have rested from their labors, did not labor in vain. The work has been transferred and extended, not abandoned nor lost.

Arracan is a territory lying on the eastern coast of the Bay of Bengal. A range of mountains divides it from Burmah. In the policy of Great Britain, which aims to absorb the entire commerce of India, Arracan was first joined to British India, then Tenasserim, and finally Pegu, — leaving Burmah Proper an interior country,

and giving to England the command of all the river-mouths of the kingdom, so that not a pound of rice can be exported from Burmah without paying duty at an English custom-house.

Arracan consists of four districts, — Akyab, Ramree, Sandoway, and Aeng. The population is about 250,000. The language is a corrupt Burman. Kyouk Phyoo, at the northern extremity of Ramree Island, is the British military station. The chief article of export is rice. Akyab, at the season when vessels are loading, is said to be full of life and bustle, and full of population; but the rest of the year it is quiet and lonely.

The places referred to in this article lie along the Bay of Bengal in the following order, beginning at the north: Akyab, Kyouk Phyoo, Ramree, Cheduba Island, Sandoway, Bassein.

The following missionaries were at different periods connected with the Arracan Mission, and commenced their labors at the dates subjoined to their names respectively: —

Rev. Grover S. Comstock and wife, 1835; Rev. Levi Hall and wife, 1837; Rev. E. Kincaid and wife, 1840; Rev. Elisha L. Abbott and wife, 1840; Rev. Lyman Stilson and wife, 1842; Rev. Lovell Ingalls and wife, 1846; Rev. J. S. Beecher and wife, 1847; Rev. C. C. Moore and wife, 1848; Rev. Harvey M. Campbell and wife, 1850; Rev. Harvey E. Knapp and wife, 1850; Rev. A. T. Rose and wife, 1853; Rev. A. B. Satterlee and wife, 1855; Rev. H. L. Van Meter and wife, 1855.

Rev. J. C. Fink, of the Serampore Mission-

ary Society, labored in Akyab and Ramree for a season, before the foundation of the American mission, and enjoyed some success; for in 1840 Messrs. Kincaid and Abbott found a native church at Akyab of thirteen members, of whom all but one, it is recorded, had been baptized twenty-five years previously. But he relinquished the station in 1837, leaving the field to the American Baptist Missionary Union.

In 1835 Mr. and Mrs. Comstock were instructed by the Board to commence a mission at some suitable place on the coast of Arracan. Kyouk Phyoo was selected, on Ramree Island, the principal British military station, — a place having a native population of two thousand souls. The mission family arrived March 4, 1835; and Mr. Comstock at once commenced work, preaching, and distributing tracts. During the rainy season, which was then just commencing, he put in circulation twenty-five thousand tracts, and received visitors from Ramree and other districts. The next year he visited the neighboring islands and the district of Aeng, distributing tracts, and preaching to thousands. This year he also found access to the Khyens, a branch of the Karen people, living like the latter in the mountainous districts, and ready like them to welcome the good news of the gospel. A school was also commenced, to give instruction in Burman and English.

May 8, 1837, two fellow-laborers joined the mission, — Rev. Levi and Mrs. Hall. Mr. Hall was a native of Stafford, Conn., and Mrs. Hall of Southbridge, Mass. They sailed from Bos-

ton Oct. 17, 1836, and arrived in Kyouk Phyoo April 25, 1837. They were young and vigorous, girded and prepared for the work, and laid themselves with willing hearts on the altar of missions. But, alas! how mysterious are the methods of Divine Providence! Instead of a long life of usefulness, God gave them early dismissal and a crown of glory almost before their work was begun. Mrs. Hall died in two months, and Mr. Hall in four months, after their arrival on their chosen field. Her age was twenty-eight, and his thirty-two. Like Harriet Newell, the proto-martyr of American missions, it was accepted of them that it was in their hearts to give themselves to the salvation of the heathen. How eventful was this brief period of their lives! In less than a year they passed through the parting scene with home and friends, embarked, crossed seas and oceans to India, settled in their heathen abode, and were welcomed to heaven. The Lord of infinite resources could dispense with their service on earth. He had higher service for them in heaven.

A church was formed in Kyouk Phyoo, May 21, 1837; and the first assistant was engaged at Akyab. He was a native of Arracan, a man fifty years of age, and he had been a Christian twelve or fifteen years. Another assistant, a young Burman preacher, was sent to the field by Dr. Judson. It was well that one of these assistants was a man of mature years, of sound judgment, and respected for his age and experience, while the other was filled with the vigor and enthusiasm of youth, and eager to make

known to others the gospel which had proved a blessing to his own soul. Like Peter and John, one was the complement of the other.

In November, 1837, Mr. and Mrs. Comstock were compelled by the failure of their health to retire for a season to Maulmain in Burmah. About the same time Mr. Fink, the English minister, left Akyab; and evangelical labor, thus suspended for a season, seemed at an end. But the seed sown in Arracan was not wasted. The faithful labors at Kyouk Phyoo, the church of thirty or forty members at Akyab, with three or four native assistants, the house-to-house preaching, the thousands of tracts distributed, the precious memory of young Hall and his wife, early ripe, early garnered, the many prayers, the promises of an unchanging God, were a pledge of good things to come. In 1839 Mr. Comstock, accompanied by Mr. Stilson, returned and established themselves in Ramree, in the midst of a population of ten thousand natives, among whom they distributed twelve or fifteen thousand tracts. A church was organized in May, 1839, embracing seven natives. Mrs. Comstock commenced a school, and was soon surrounded by twelve or fifteen pupils. In 1840 there were three missionaries and their wives in Arracan.

In Burmah Proper persecution arose which closed that country, substantially, to direct missionary effort; in consequence of which Messrs. Kincaid and Abbott determined to remove across the mountains to Arracan, that they might be under British protection, and in due

season enter Burmah, God willing, on that side. The former established himself temporarily at Akyab, and the latter at Sandoway, where he devoted his labors chiefly to the Karens, who came to him in large numbers from the Burman side, beyond the hills.

There were now six native assistants. A visit was made to Cheduba Island; thousands heard the gospel from the lips of the missionary, and forty thousand tracts were put in circulation in the island in the space of fifteen days. In May, 1840, three converts were baptized at Akyab, and many began to inquire the way of life. Among the latter was a man ninety years of age, a pillar of heathenism, who had grown gray in the service of Satan. The king of Burmah had sent him to Arracan from Ava, to explain the sacred books. But a higher than the king of Burmah frustrated the design of that monarch; and the old expounder of heathenism sat at the feet of Jesus, an advocate of the faith which he came to destroy. In August, 1840, about thirty professed to believe the gospel. Mrs. Abbott had a school for Burmese females. In 1841 Arracan had three missionary stations, — Akyab, Ramree, and Sandoway, — with four missionaries and twenty-seven native assistants. Mr. Abbott reported one hundred and ninety-three baptisms at Sandoway. Many Karen converts of Burmah, persecuted and forbidden to follow their Lord's example in their own country, crossed the mountains, and were baptized in Arracan, on British territory; and then crossed back into Burmah, to spread the

glad news of salvation. This year three additional churches were organized, two of them south of Sandoway, and one near Akyab; and Mr. Abbott had two schools for native assistants. A building for a chapel and school was placed at the service of the mission by the British commissioner. At Kyouk Phyoo, a native teacher taught fifteen pupils the way of life. From this period, for a few years, Arracan was a central point of interest in the Eastern missions, clustering around itself the most stirring events, and furnishing the most effective contributions to the missionary periodicals.

This year a most interesting event occurred in the history of the mission. A mountain chief of the Kemees, Chetza by name, whose tribe lived one hundred and fifty miles north of Akyab, sent a memorial to the missionaries, signed by himself and thirteen subordinate chiefs, representing that they were "anxious to know God, and to be taught in the true Book." The letter gave the names of two hundred and seventy-three children whom they wished to place in school, if a missionary would come to their mountains. Seven months later, a second petition of the same tenor followed. The chief had built a large zayat for meetings, and expressed the wish to build a spacious house for the accommodation of the missionaries. A visit was made to this promising locality by Mr. Kincaid in 1841, and by Mr. Stilson in 1842. The latter spent three months with them, reduced their language to writing, and wrote out about one-third of the words in use among them. He

also reduced to writing the language of the Khyens, whose villages extended two hundred miles south of the Kemees. But did the Kemee mountain chief and his people ever have a permanent and resident missionary to teach them the way of life, and a school for their two hundred and seventy-three children? We remember the document of the chief, with its signatures, as it was once exhibited in this country at a missionary concert by the Rev. Dr. Pattison. We remember the interest and emotion which it awakened. But funds were wanting. Men were wanting. Chetza and his fellow-chiefs longed for the gospel for themselves and for the people. But the beautiful feet of the messengers of peace never trod upon the mountains, except in those brief visits of Kincaid and Stilson, and a short residence of Mr. Knapp in 1852. Not a Gospel of the New Testament found its way into their tongue. A catechism, a spelling-book, and a few reading-lessons were their whole Christian literature. A school was commenced among them in 1852, but soon scattered; and the name of the Kemees soon disappeared from our missionary history.

The fruits of the gospel now began to multiply in Arracan. Mr. Comstock baptized the first convert in Ramree, a Mussulman, in 1842. All the churches that had been founded received additions. Megezzin reported 137 members; Baumee, 74; Ongkyoung, 39; Surmah, 21; Buffalo, 75: total in Arracan, 346. In the region of Bassein, also, south of Sandoway, and closely connected with it, though in Burmah proper,

a wonderful revival of religion prevailed. The converts were said to number two thousand. During the first two months of 1842, Mr. Abbott baptized 259; and, in a journey of thirty-one days, 275 more. The Board at home had set their hearts upon Arracan. But the finger of God pointed to Burmah.

In 1843 the cholera prevailed in Arracan. Several villages and towns were nearly depopulated, and among them Megezzin, Baumee, and Ongkyoung, where churches had been organized and built up, and the gospel faithfully preached. They had had their day of visitation. Grace had been offered to the people, and the day was now past. The offer, at least for that generation, returned no more.

This year Mrs. Comstock died, aged thirty; and the next year, 1844, Mr. Comstock, aged thirty-five, — both of them in the noontide of vigor, usefulness, and hope. Mrs. Comstock, before her marriage, was Miss Sarah Davis, of Brookline, Mass. From this same church went forth, earlier, the first Mrs. Mason, to the mission in Burmah; and the missionary spirit of these beloved and honored members still lingers where their lives were at first consecrated to God and the salvation of the heathen. An incident in the life of Mrs. Comstock, of touching interest and full of instruction, has often been quoted. When the time arrived at which it seemed necessary to send her children to America to be educated, the claims of the missionary work did not permit the parents to leave Arracan. A missionary associate was

about to return home, and the children were to be committed to his charge. The weeping mother accompanied the little ones to the ship on which they were to embark, and where she was to take a final leave of them. She fully realized the situation. All the mother glowed in her heart, and swelled in her eyes. As she handed the little ones over the rail of the vessel which was to bear them away forever from her sight, — with an agony which words could not express, and a Christian heroism worthy of a martyr, she looked up to heaven with streaming eyes, and exclaimed, "O Jesus, I do this for thee!" and parted from them, and went back to her work. Sublime scene! What a testimony to the power of religion, which could bear up the soul of a tender woman under such circumstances! She triumphed in the trial for the sake of Christ, and left the wonderful example of her self-denial and Christian trust, — one of the precious and shining gems of missionary history. What equal self-denials has the reader endured, saying, "O Jesus, I do this for thee"?

Through the labors of Mr. Abbott and his assistants, and the blessing of God, the work of the gospel went forward, both in Arracan and in Burmah Proper beyond the mountains, but under the shadow of the influences which dwelt in Arracan. In 1844 a mission chapel was completed in Akyab. During that year, 1,550 Karens were baptized in four months in Pantanau district in Burmah, by two native preachers. Most of the candidates had been believers

one, two, or three years. During the same year, 489 were baptized in Arracan. Total baptized in 1844, 2,039. In the school at Sandoway, during the rains, there were fourteen native preachers.

In 1845, 600 Karens were baptized. In 1846 Mr. Stilson removed to Maulmain, and Mr. Ingalls arrived in Akyab. At the close of this year, there were 29 out-stations, and 3,240 members: two native preachers baptized 812; and 1,427 were reported as waiting for admission to the churches.

In 1847 Mr. Abbott returned to Sandoway, after a year's visit in the United States. During his absence, 1,150 were baptized in Burmah Proper, and 1,200 more were ready to receive the ordinance. This year five Kemees were baptized at Akyab, the first-fruits of the tribe; and Rev. J. S. Beecher joined the mission. In 1848 the number baptized from the beginning, in connection with this mission, was said to be more than 5,500; and 5,124 more Christians were reported still unbaptized. This year Christians, or men of Christian preferences, were substituted for heathen as head men.

In 1849 Rev. C. C. Moore and wife arrived in Akyab, having been designated to the station at Ramree. Mrs. Moore died in just eight months after their arrival — another early death in connection with this mission. Messrs. Knapp and Campbell arrived in 1850; the latter being appointed to labor among the Kemees, of whom, up to this date, only ten had been baptized. Mr. Campbell removed to the old station of

Kyouk Phyoo, but died of cholera in 1852, aged twenty-nine. A zayat was built here in 1851, and Mr. Campbell preached from house to house. This year the members of the church at Akyab had become scattered in various towns. Mr. Knapp made a tour of three months in the Kemee jungle, but the hand of disease was upon him. He attempted to return to the United States, but died of consumption on the passage, aged thirty-three. On the death of Mr. Knapp, the Kemee department was left vacant, and has never been resumed. Mr. Stilson removed the same year to Maulmain. Mr. Rose arrived in Akyab in 1853; Mrs. Rose died five months afterwards, and Mr. Rose left Arracan the following year.

Mr. and Mrs. Satterlee joined the mission in 1855, in the hope and full expectation of a long life of useful labor; but before the close of 1856 they had both finished their course, and received their reward, — Mr. Satterlee being thirty-two years old, and Mrs. Satterlee twenty-eight.

The Karen department of the Arracan mission was constituted in 1849 the Sandoway mission, and under that name its progress was detailed for several years in the annual reports. In 1852 there were eight churches in Arracan, and thirty-six in Burmah, all connected with the Sandoway mission. The second Burmese war, after which Pegu was surrendered to Great Britain, put an end to the persecution of native Christians in that region, and opened the way for the unobstructed labors of missionaries in

what had been a part of Burmah Proper, but was now under the protection of a Christian government. Sandoway station, whose real centre had long been Bassein, became henceforward the Bassein mission; and the great number of Karen converts formerly reported in connection with Arracan, from this time are reported in connection with the Bassein mission.

Arracan has now no missionary. Its few converts, if any remain, are left to the tender mercy of Him who cares for his own, and who permits no work undertaken for his name's sake to be in vain. The labors performed and the lives sacrificed in Arracan are all registered on high; and in the grand consummation we shall hear of them again.

THE Khyens, mentioned on the third page, are found, not only in the mountainous districts of Arracan, but extend eastward over the mountains into British Burmah. Much interest has been felt in this people by Rev. E. O. Stevens of Prome, and Mrs. C. B. Thomas of Henthada; and Rev. W. F. Thomas, who went out to Burmah in 1880, is devoting some attention to the study of their language, in the hope of being able to do some effective work among them in connection with his labors for the people in the vicinity of Henthada.

In November, 1878, Dr. Stevens of Rangoon visited some of the old stations in Arracan, and found a few faithful Christians still left. He arranged for the repairing of the tombs of our lamented missionaries who are buried there, and left in sadness, that there was no one to carry on the work which had been hallowed by such costly sacrifices.

No. V.

MISSION TO PROME.

Geography of Prome. — Dr. Judson in Prome. — Beginning of the Mission. — Seed springing up. — Trials and Mercies. — The Power of Prayer. — Removal of One Missionary, and Coming of Another. — Seed not Lost. — Entertaining an Association. — Accession and Death of Miss Simons. — Revival. — Death of Mr. Simons. — Conclusion.

PROME is situated on the Irrawaddy River, about one hundred and seventy miles north of Rangoon, one hundred miles distant from Henthada, and two hundred miles from Ava. The city is said to have been founded four hundred and forty-four years before the Christian era. A vast pagoda, surrounded by several smaller ones, marks it as a "city wholly given to idolatry." The pagoda is called Shway Sandau, and is the same to Prome as Shway Dagong to Rangoon, and Kyaik Thaulau to Maulmain. For several miles below, the villages are nearly contiguous, some of them very large. Population 22,000, and, with the vicinity, 120,000 to 150,000.

In 1830 Dr. Judson spent three and a half months in Prome, living in a dilapidated zayat which had been granted him by the Burmese

authorities, and situated on consecrated ground During his stay, he distributed numerous tracts, besides other labors. He was accompanied by three or four native assistants, who aided him much in making known the gospel to the people. For a few days he had many visitors, who came to inquire about the new religion, and who heard with some attention. At one period the whole town seemed roused to listen to the news of an eternal God, and salvation through a crucified Saviour. A few seemed to have attained a little grace; but opposition and persecution, like an untimely frost, nipped the buds of promise. The "time of love," for Prome, "was not yet." Notwithstanding, in September, 1830, just as Mr. Judson was leaving the place, one native, a government writer, sitting on the river-bank and lamenting his departure, said, "Mark me as your disciple. I pray to God every day. Do you also pray for me. As soon as I can get free from my present engagements, I intend to come down to Rangoon."

As he sailed down the Irrawaddy, returning to Rangoon, Mr. Judson wrote thus in his journal:—

"Afloat on my own little boat, manned by none other than my three disciples, I take leave of Prome and her towering god, Shway Sandau, at whose base I have been laboring, with not the kindest intentions, for the last three months and a half. Too firmly founded art thou, old pile, to be overthrown just at present; but the children of those who now plaster thee with gold will yet pull thee down, nor leave one brick upon another. . . . Farewell to thee, Prome! Willingly would I have spent

my last breath in thee and for thee. But thy sons ask me not to stay; and I must preach the gospel to other cities also, for therefore am I sent. Read the five hundred tracts that I have left with thee. Pray to the God and Saviour that I have told thee of. And if hereafter thou call me, though in the lowest whisper, and it reach me in the very extremities of the empire, I will joyfully listen, and come back to thee."

For twenty-four years no missionary returned to Prome to care for the good seed which had been sown, or to watch for the coming harvest. If those who had been aroused by the truth were brought to the knowledge of Christ, and found their way to heaven, it was the work of the Divine Spirit. No human agency watched or helped the process, or witnessed and rejoiced in the glorious result.

After the annexation of Pegu to the British possessions in India, subsequent to the second Burmese war, in the reconstruction of missions Prome was adopted as one of the new stations. Rev. Eugenio Kincaid, then of Rangoon, and Rev. Thomas Simons of Maulmain, were designated to begin the mission. The former arrived in Prome Jan. 19, 1854, and the latter a month later. A Burman Christian had preceded them, and prepared their way by gathering some of the people nightly to his house, and making known to them the gospel. The first Burman service held by Mr. Kincaid was on Jan. 22, 1854. At the first baptism, Feb. 22, 1854, just a month later, three converts, in the presence of their idolatrous countrymen, put on Christ, — these the first-fruits: hundreds were to follow them. The word of God was not

bound. Who can tell but the seed, sown years before, now and thus came to maturity, and was ripe for the harvest? Within five months the number baptized had reached thirty-eight. At the beginning of 1855, less than one year from the commencement, there were three out-stations, two native assistants, four churches, and the near promise of a fifth. Of these four churches, two were composed of converted Karens, — these simple-hearted people, as elsewhere, accepting Christ, and pressing into the kingdom, although the main purpose and expectation of the mission was to open the door of hope to the Burman population. The number of Christians had increased to eighty, residing in twelve localities, some of which were from twelve to ninety miles distant from Prome. A large number of gifted men and women were among the converts, and one of the two Karen churches had a native pastor.

In the early days of the mission, Prome was rich in Burmese converts. As early as July, 1856, out of one hundred and sixteen baptized, one hundred were Burmans. A chapel was built at Thayet, an out-station, at the expense of the Christian officers of the British army, who also supported the native assistant laboring there. Two Karen preachers were ordained this year. Aid arose from unexpected quarters. Some who had been idolaters became helpers of those who sought to destroy idolatry. A Burman Christian official assumed the support of a native preacher. Truly, God's word did not return unto him void.

But prosperity was not unmingled. In 1856, and again in 1857, the mission zayat was consumed by fire. At the former date, nearly all the city was destroyed. But, though the regular place for preaching was gone, the good news of salvation was brought within the reach of another class of hearers. The services were held at the city jail, and thus the gospel proclaimed spiritually the opening of the prison to them that were bound. At the close of 1856, there were five out-stations and ten native assistants, of whom six were ordained evangelists and ministers of the Word.

The tracts and portions of Scripture, which had been freely distributed more than twenty-two years before, were not lost. How wonderfully God provides for the keeping of his truth, and for the manifestation of its power in the appointed time! In 1857 the head man of a Burman village came to the knowledge of the missionaries, of whom it is stated that the study of the tracts and Scriptures, received so long ago, had been blessed to him and his people, and the whole village had been led, in consequence, to forsake idolatry.

Not only the common people, but some in high stations, were in due time brought under the influence of the gospel. In 1858 a young priest was baptized, putting off the yellow robe of his order, and putting on the livery of Christ. A new tribe, called the Khyens, closely resembling the Karens, were brought to feel the influence of the gospel. Many of them came as inquirers, and six or seven were bap-

tized. Six years later one of their number, a gifted convert, undertook to reduce their language to writing. Up to the close of 1858, two hundred and sixteen in all had been baptized in connection with the mission, and thirty-three had joined the church of the glorified in heaven. Even Prome, from which Dr. Judson parted so sadly in 1830, had begun to gather its redeemed ones before the throne, and hundreds of its people were in training to sing the new song, "Unto Him that loved us, and washed us from our sins in his own blood, be glory and honor, dominion and power, both now and forever." In 1863, at the service held at the jail, it was estimated that full one thousand persons heard the gospel within the year. The missionary spirit characterized the young converts. They manifested that truest fruit of the Spirit, a desire to tell to others "what a dear Saviour they had found." A Khyen assistant, a man of the new tribe, not content to have his zeal bounded by geographical limitations, travelled over the Arracan mountains to the sea, a hundred and thirty miles, across pathless deserts, exposed to wild beasts and deadly malaria, and scorning the hardships of the way, that he might make known the gospel for the first time to numbers of the people of his own race. Thus the work was not confined to narrow boundaries. Not only the native assistants, but Mr. Kincaid also, undertook long tours for the sake of making known to distant idolaters the way of salvation. Mr. Kincaid travelled two hundred and fifty miles north-east of Prome. Encouraging open-

ings were also found to the south-east. The out-stations flourished like the garden of the Lord, and converts were multiplied.

On the 5th of October, 1861, a new chapel, built of teak-wood, was opened in Prome. But, as if God would try the faith of his servants, in about five months this also was destroyed by the devouring element, which at the same time consumed about five thousand buildings, — the light, dry thatch of the native dwellings melting away like wax before the flame. But judgment was not unmingled with mercy; for the same year an inquirer, of a new race, afterwards to be made the object of distinct missionary effort, appeared at the mission, and asked for baptism; and another of the same race, of ripe age and experience, a man of seventy-two years, the first of his tribe, put on Christ by an open profession. Thus to the Shans also was opened the way of life.

In this, as in most other missions, the power of prayer has often been experienced and manifested. In January, 1863, the mission kept the annual day of prayer, in concert with Christians in all lands. Within four months afterwards, twenty-five were baptized in Prome. The destruction of the chapel by fire opened the way for another display of Christian liberality. For a native convert, one of the wealthiest citizens of Prome, when he built for himself a new house, finished a room in it expressly for the preaching of the gospel. And shortly afterwards the first donation towards a new chapel, in place of the one which had been con

sumed, was given by a retired medical officer, once a resident of Burmah; but, having settled in Scotland, he was desirous of aiding in the evangelizing work in the land of his former abode, which had been cursed by the debasing influences of idolatry. It was resolved to build the new chapel of brick. One of the American laborers assumed the task of raising the necessary funds among the friends of missions in India, without drawing upon the treasury at home. But the work was a tedious one, and the burden too onerous for one already pressed by the spiritual work of employing every consecrated energy to promote the salvation of the dying heathen; and it was not until after the lapse of several years that the undertaking was finished.

In 1865 Mr. Kincaid was compelled, on account of the illness of his wife, to withdraw from the mission; and he never returned to Burmah again. Near the close of the same year (Nov. 25) Rev. Edward O Stevens, son of the veteran missionary Rev. Edward A. Stevens of Rangoon, joined the mission, and found an open door, which he at once entered with resolute purpose. Mr. Stevens so far retained the knowledge of the Burman language, which he had spoken in his childhood, that, on his first Sunday in Burmah as a missionary, he was able to read the Scriptures before a congregation of Burman Christians. The labors of Mr. Stevens at once began to be extended over a wide space. Accompanied by a native preacher of each of the three races, Burman, Karen, and

Khyen, he moved from place to place, each preaching in his own language to those who could understand him, and all seeking to bring the heathen to Christ.

At this time (1867), after thirteen years of labor in Prome, the city and district, it was found from accurate statistics that four hundred and one converts had been baptized in connection with the mission. Of these, three hundred and forty-eight were Asiatics of different races and tribes, and forty-eight Europeans, all English. Thus the early triumphs of the gospel, which were so often among military men in the days of Christ and the apostles, were repeated among the soldiers of the British army; those who had rejected the gospel among the privileges of Britain, finding the pearl of great price after they had taken up their abode among idolaters. Divine Providence, leading the blind by a way which they know not, sent them to India because the instrumentality was there by which God had appointed to save them; and thus three-quarters of the globe, Europe, Asia, and America, were employed in preparing voices to swell the heavenly hallelujahs which shall be sung by men out of every nation, and kindred, and tongue, and people. The church of Christian soldiers belonging to the British army in Rangoon, in Maulmain, and in Prome, has ever been one of the precious fields cultivated by our missionaries.

After the departure of Mr. Kincaid, the care of the church devolved largely on Mr. Simons. But Mr. Stevens having arrived, in the vigor

of his youth and zeal, to fill the vacancy, Mr Simons devoted himself mainly, till the close of his life, to the promotion of education. In 1865 the scholars enrolled in Prome and the out-stations numbered two hundred and five, with an average attendance of one hundred and forty-eight. All of them were under a good religious influence, the missionary superintending this department never forgetting that the object of his being a laborer in Burmah was that he might lead souls to Christ. At this period, in reviewing his labors as a pastor, Mr. Simons refers in an interesting manner to the harvest reaped from seed sown long years previously and now forgotten, but recalled to his memory by letters from persons whose history had faded from his recollection, and whom he had from time to time, in the course of the last thirty-five years, introduced into the church.

The progress of the work in the next few years was very encouraging. The churches connected with the mission made laudable progress in self-support. In 1871 the Association held its annual session in Prome. Was it an expense and burden to the church in Prome? No, for the burden was borne chiefly by a single member of the congregation. But did the church-members enrich themselves by this saving of the expense of hospitality? No; for they appropriated the sum which would have been otherwise laid out in hospitality — had it not been for this liberal giver — to aid the feeble churches of the Association; and thus nearly one hundred dollars were designated by

them to aid in the building and furnishing of chapels at two of the out-stations. Besides this, the church in Prome contributed a considerable portion of the salary of their own pastor. Several of the Burman disciples conscientiously devoted one-tenth of their income to the Lord, and their example exerted a most wholesome influence on others. The whole field this year showed the most promising signs of growth and hopefulness.

In 1873 Miss Simons, the daughter of Rev. Thomas Simons, paid her own passage from this country to Burmah, and went thither that she might make herself useful in Burman schools, in connection with her father's work. But her health soon failed, and she shortly after passed away.

In 1874 a remarkable work of grace sprang up at an out-station of Prome, west of the Irrawaddy River, in connection with the labors of a Shan man who spoke Burman, and was baptized in Bassein in 1854. After a period of darkness and backsliding, he was revived and restored in 1872, and at once began to labor for the souls of his fellow-men, telling his neighbors and friends all he knew about the religion of Christ. He knew little of the gospel, except that Christ died to save sinners, and that men must believe in him for salvation; but he had experienced this, and succeeded in making others receive it. A radical change followed in many, which was attended by their observance of the Sabbath, their practice of Christian worship under great disadvantages, and their willing sacrifices in behalf of their new faith.

In 1875 Mr. Stevens, on account of impaired health, returned for a season to the United States, and remained at home till October, 1877. During his absence the work of evangelization was prosecuted, mainly through the native assistants, with much vigor and earnestness. Two of the preachers went, like city missionaries, from house to house, preaching the gospel, and giving tracts to the people passing to and from the city. A Bible-woman did a similar work for the good of her own sex. There were three principal out-stations, and twelve baptisms were reported during the year, and a total of two hundred and seventeen members.

Mr. Simons, the veteran missionary of Prome, died at that place Feb. 19, 1876, aged seventy-five. He was a native of Wales, Great Britain, and first sailed from Boston to join the Burman mission, June 29, 1832. He desired that his house and compound at Prome should be secured to the Missionary Union for the use of the mission; thus giving himself to the service of the mission while he lived, and contributing all that he left behind to the same blessed work.

The present number of members connected with the churches in the Prome mission is two hundred and fifty-one.

The connection of Dr. Judson with the Prome mission at the outset, in 1830, gives it a special interest and significance. We recur with a feeling of lively sympathy to the days of darkness and discouragement, when he planted himself in Prome, eager to make known the

way of salvation to its idolatrous inhabitants. We go out with him in imagination, as he leaves the city, after his brief sojourn, and returns to Rangoon, not knowing what God would do for Prome, nor when, in his Divine purposes, he would arise for the deliverance of its people. And with joy we see the work, recommenced only four years after his death, advancing on every side, and crowned, in so brief a period, with hundreds of converted souls.

THE work at Prome is progressing quietly and steadily under the care of Rev. E. O. Stevens. A lot of land has been granted to the Union at Thayet Myo, near the border of Burmah Proper, and a Burman preacher is still at work there. In April, 1881, a conspiracy was formed among the great crowds of natives attending the annual festival of Shway-nat-toung Pagoda; and but for its timely discovery it is probable all the English residents of Prome would have been slaughtered, including our missionaries. Native preachers attached to the Prome station, seven; churches, three; members, two hundred and twenty-five.

No. VI.

MISSION TO TOUNGOO.

Geography of Toungoo. — The Mission begun. — The Mission in Charge of Sau Quala. — Burman Department. — New Tribes. — Two Associations. — Prosperity of the Mission. — Karen Associations. — Relations of Dr. Mason. — Death of Dr. Mason. — Active Labor and Results. — Conclusion.

TOUNGOO is a walled city, on the Sitang River, a hundred miles above Shwaygyeen. Three rivers, whose main course is towards the south, water the kingdom of Burmah, — the Irrawaddy, the Salwen, and the Sitang. The smallest of the three, the Sitang, has its course about midway between the two others. It is remarkable for an immense *bore*, or rushing tide, which renders the ascent of the river by boat extremely difficult and perilous. Dr. Mason, in his journal describing his first ascent of the river, gives a thrilling description of the scene. Toungoo has a very numerous Burman population, and there are two cities north of it having a large number of inhabitants. Toungoo is regarded by the British government as a place of much importance, being a great *entrepôt* of trade for Northern Burmah and the

Shans, and the terminus to which caravans bring their commodities from Bhamo and Western China. It is connected with Rangoon by steam navigation, by means of a canal opened by the government across the great Pegu plain. The first steamer by this route arrived in Toungoo July 19, 1866. The steamer was commanded by Capt. Greenwood, an American, formerly of Maryland.

The mission in Toungoo was organized near the close of 1853. Two or three years before, a man from Toungoo had visited a Christian village in Tavoy district, where he was met by the grace of God, and hopefully converted. He returned to his home, and gave a glowing account of what he had witnessed and of what he had felt, like the woman of Samaria telling how great things Jesus had done for him, and calling the men of the city to come and see if this were not the Christ. His narrative awakened the zeal of Sau Quala, a native Karen preacher, who had been converted by the first sermon of Ko Thahbyu, the teacher with whom Dr. Mason began the study of Karen.

When the war was concluded, Dr. Mason asked leave to establish a mission in Toungoo. It was characteristic of him, from the beginning of his missionary career, to be always planning for new conquests. The apostle's expression, —"the regions beyond," —indicative of his true missionary spirit, often occurs in his official journals and his friendly correspondence. Being encouraged to go forward, he arrived in

Toungoo Oct. 22, 1853, with two or three native associates. The way was evidently prepared. The second day after his arrival he was visited by as many as a hundred callers, chiefly Burmans, although the mission was mainly designed, in the outset, as a mission for Karens, and the Burmese department for many years was but imperfectly provided for. In a few weeks three persons declared that they had renounced idolatry, and two or three seemed to be sincere disciples. The Karens also visited Dr. Mason in large numbers, and many appeared to receive the truth of the gospel as soon as it was announced to them. Sau Quala and two associates arrived in the following December. The first baptism was administered Jan. 16, 1854, to two pupils of the school which had been established; and the Lord's Supper was first celebrated in Toungoo the same day. And thus was a new centre established in the interior of Burmah, from which the gospel might go forth, east and west and north and south, conquering and to conquer.

Almost immediately after the mission was set in operation, Dr. Mason's impaired health, after a service of nearly twenty-four years in the missionary field, compelled him to leave Burmah for a temporary visit to the United States. Accordingly he sailed Jan. 18, 1854, leaving the new mission in Toungoo in the charge of the native helper, Sau Quala. The face of this man is familiar to many in the United States, through a photograph of native preachers which has found its way to many of

the friends of missions. His appearance of intelligence, dignity, seriousness, and earnestness, seemed a guaranty of his sincerity; and his name was known and honored in this as in his own country, as a man of apostolic zeal, whom God owned by granting him apostolic success. Born in poverty, and nurtured, through the condition of his early days, to endure hardness as a good soldier of Jesus Christ, he was peculiarly fitted for the service to which he was called. Devout, zealous, faithful, self-denying, humble, he labored without stint and almost without cessation, in season and out of season, day and night. With never-wearying activity, he was everywhere in his field, planning wisely, superintending efficiently, and commending himself to all "by pureness, by knowledge, by long-suffering, by kindness, by a holy spirit, by love unfeigned." All felt that he was truly a good minister of Jesus Christ. God kept him during all the period of Dr. Mason's absence, and for years afterwards, a strength and support, through Divine grace, for the numerous converts and the infant churches. The mission grew apace under his ministrations, and multitudes were added unto the Lord. It was a long season of the Pentecostal effusion of the Holy Spirit. Immediately after Dr. Mason left for America, four native preachers were put in charge of four native tribes, to make known to them the way of salvation by the blood of Christ. The first year of the mission, 741 converts were baptized. Within a year and nine months, Sau Quala had baptized 1,860 disciples.

and organized twenty-eight churches, and hundreds more were anxious to be baptized in the name of the Lord Jesus. The missionary was absent, but the God of missions remained; and He who left with his apostles the farewell promise, "Lo, I am with you alway, even unto the end of the world," carried forward the work gloriously, giving it broad foundations and wonderful expansion. In all the Karen wilderness, the desert rejoiced and blossomed like the rose.

But Satan loves a shining mark, and sometimes aims to strike a conspicuous blow. If he cannot stop the work of God, he seeks to mar and blur it. After laboring for more than twelve years with apostolic zeal and devotion, and perhaps with more than apostolic success, in an evil hour Sau Quala was tempted and fell. An act of open sin clouded his brilliant career, and he was lost to the ministry. With a penitence like that of Peter, he "wept bitterly" over his fall, and at once retired from the public ministration of the Word; and his name disappears. His course ever afterwards was a most humble and penitent one; and he showed by years of upright and virtuous living that his penitence was genuine, and that he had been restored to the fellowship of a forgiving God.

Although the mission, as originally planted, was specifically a mission to the Karens, in July, 1856, a mission for the Burmans of Toungoo was commenced, under the charge of a native pastor. It was reported that year that zayats for the worship of God and the instruction of the people had been erected in forty

villages, in all of which the inhabitants professed to have renounced idolatry, and adopted the service of the true God.

In December of this year, ten young men who had been students in Dr. Wade's Theological Seminary in Maulmain, were added to the laborers in Toungoo district. So large a harvest demanded new reapers; and, with the laborers, there were opened new sources of supply. The support of these new laborers was assumed by the Maulmain Missionary Society. Burmah was beginning by men and means to provide for its own evangelization.

In January, 1857, Dr. Mason, with invigorated health, returned to his field. In that month Mr. Whitaker, before referred to, in a tour among the Karen villages, baptized two hundred and thirty-three converts. He reaped largely, for his career was to be short. The churches had now become numerous and widely diffused. The first Association, after an existence of a little more than three years, was divided into two harmonious bands. Self-support began to be a distinguishing feature of the churches. Various tribes of Karens had come to the knowledge of the brethren, differing more or less in language, manners, and dress, as well as in extent, but all accessible to the gospel. Of these tribes, the most important and extensive were the Bghais (pronounced Bwai) and Pakus; and these tribes, at a later period, gave their names to the two Associations of churches. The first book in the Bghai dialect was a translation, by the native preacher

Shapau, of the Burman catechism, giving a summary of the Christian religion. It was published in 1857. The first work in that language published by Dr. Mason was the Sermon on the Mount. He had already translated the Gospel of Matthew, besides an arithmetic and about fifty hymns. At the beginning of 1858, twenty-seven Bghai villages had nominally embraced Christianity, received teachers, built chapels, and established schools; and a National Education Society had been formed, embracing among its members eighty-two chiefs. In December of this year Dr. Mason visited a new tribe, the Red Karens, a people living twenty days distant from Toungoo, and left among them three teachers, to whom the chief of the tribe gave a dwelling-house, and promised to build for them a zayat and to establish schools. Of the stations already occupied, fifty-two belonged to the Pakus, and forty-nine to the Bghais. Then came an era of disaster.

After several years, in which the mission had languished, and converts were persecuted, Dr. Cross had a school of over eighty native assistants, and the Bible formed the basis of all the instruction given. An entire chapter from the word of God was recited by one of the students every morning. Two Associations of churches were maintained. A new interest was awakened in the Scriptures, and there was an increased demand for Bibles and tracts. Ministers' meetings were largely attended; and topics were discussed by the young pastors, in presence of the missionary, having reference to

the polity, the spiritual life, and the advancement of the churches. A quarterly magazine in the Karen language was commenced in 1868. All parts of the field were thoroughly visited by travelling preachers. Destitute churches were reported as asking for preachers, and heathen villages as desiring to be taught the word of life. This year the way seemed to be opening into the Red Karen country. The petty wars between these tribes seemed nearly at an end, and the missionaries sent home word that two men were needed at once to occupy these fields for Christ. Many of the churches were still without teachers, and most of the teachers were sadly deficient in zeal and education. But in 1869 there were two Associations, embracing seventy-two churches, more than twenty-one hundred members, and sixty-two preachers, of whom seven were ordained, and competent to be intrusted with the office of administering the ordinances and expounding the doctrines of Christ.

With health impaired by his labors, Dr. Cross in 1869 made a brief visit to the United States, and returned to his station in Toungoo in 1870. The time for the conversion of the Red Karens seemed to be approaching. A tour was made among them by Mr. Vinton, accompanied by native preachers; and the Holy Spirit seemed to have prepared the way. At the solicitation of the chief of the tribe, two native preachers were located at his village in Western Karennee, and the chief offered to give them all the assistance in his power. The first convert of

this tribe was baptized in 1870, and soon after wards his wife and two or three more of the same race. Notwithstanding the troubles that had divided and rent the mission, the number of churches had risen to sixty-nine, with nearly three thousand members, and five hundred and seventy-two pupils in the different schools.

This year a marked feature of the Association was the number of heathen people in attendance. Three heathen villages were represented by large delegations of both men and women — two of them from a new branch called the Geckhos. Many churches were evidently returning from their backslidings, and forsaking their false doctrine, and there was encouraging promise that the divisions were to come to an end. Dr. Mason, who had joined hitherto with his wife, now disgusted by her extravagant teachings, found his eyes at last opened, and used his influence to heal the wounds which the body of Christ had so long suffered. An Anglo-Burman school was commenced at Toungoo, with forty-five scholars, of whom two-thirds paid their tuition monthly. In this school the design to make the gospel prominent was ever kept in view. Much religious instruction was given, and not without beneficial effect. The father of one of the pupils became a hopeful inquirer, and professed to have abandoned the worship of idols for the worship of the true God. The word of God was made the foundation of all instruction, and the students committed to memory much of the Bible as a part of their daily work. The school was supported

partly by the fees for tuition paid by the pupils, and partly by the Burmah Baptist Missionary Convention. A Burman native preacher was stationed at Toungoo in 1872, and there was one open inquirer.

The Associations and quarterly meetings of the Karens are their great feast-days, and draw together the people from a wide region of country. Even the Burmans who are still heathen are curious to attend them. At a Karen quarterly meeting in 1873, many Burmans were present, and anxiously asked that there might be Burman preaching. Several of them staid all day, and many came the day following. Eighteen or twenty Karen preachers made effective addresses, or read essays which showed a high degree of intellect and care. At this meeting it was manifest that the work of reconciliation and restoration was gradually but surely going on. At the close, work was assigned to twenty of the pupils of the school as assistants at various points, and fifteen others were sent to different villages as teachers and leaders of the worship. And this was not all. In 1872 Dr. Mason, whose connection with the Missionary Union as its missionary had been suspended, was re-appointed by the Executive Committee. Many of the Karens, by a spontaneous movement, came forward at a public gathering to meet those from whom they had been separated so long in feeling and spirit, manifesting great joy and brotherly love, and a desire to be engaged in the work of saving their countrymen. A thousand members who had

stood aloof, it was announced, would doubtless return. The Paku Association in 1872 had a native moderator. Among the items of business were several of a truly missionary character. Four native preachers offered their services to carry the message of the gospel in one direction, six in another, and four or five to visit the churches that had been led astray, in the great division, by false doctrine and endeavor to restore them.

About that time Mr. Eveleth, a new missionary, took charge of the Burman department of the work, and there was a large number of inquirers. A government official, of much influence, was baptized. The history of his conversion is interesting. He had received a Christian tract thirteen years previously from a Karen preacher, by which he was deeply impressed. He met with stern opposition from his family, but at last he came out boldly on the side of Christ. Again an Anglo-Burman school was commenced under Mr. McColeman, a Christian East Indian of good education, which brought several young men under the influence of the gospel.

The year 1874 was marked by the lamented death of Dr. Mason, who had been so prominent a member, and so great an honor and strength to the mission. He was a native of Yorkshire in England, came to America, a mechanic, a bootmaker, and labored at his trade in Canton, Mass., where he was baptized by Rev. Samuel Adlam. In his early handicraft he followed in the footsteps of the celebrated Dr.

Carey, whom in his subsequent and brilliant career he so much resembled. He was ordained in Boston, May, 1830, sailed May 25, 1830, labored twenty-two years with marked success in Tavoy, and about the same length of time in Toungoo; and died March 3, 1874, aged seventy-four years, eleven months. The opening of his missionary career in Burmah was in connection with the Karens. That wonderful scene will never be forgotten, where, in the presence of the dying missionary Boardman, he commenced his work by baptizing thirty-four Karen disciples, the first fruits to Christ of that interesting people, — thus putting on the harness just as his predecessor, still in his youth, was putting on his crown. Dr. Mason translated the whole Bible into the Sgau Karen dialect, wrote and translated many works by which he laid the foundation of a literature theological, educational, and scientific, for the Karens, and, like Dr. Carey, studied for his recreation the geography and natural history of Burmah, and issued from the press volumes of a scientific character which are an honor to the scholarship of the American church. He was a man of high purpose, untiring diligence, and scholarly tastes, and as a preacher, translator, and author, performed most honorable service for the church and the world. Ill health diminished his activity, but in no degree abridged his enthusiasm, or his love of Christian labor.

In the year 1875 two Shan preachers, speaking the Burman language, visited among the villages of Toungoo district. In one place the

chief called his people to come to the zayat, and hear the way explained of salvation through the Lord Jesus Christ. For a long time the zayat was full of people, interested to hear the new doctrine. In the Karen department every available man and woman was set to work to make known the gospel, and more were called for. A revision of the Bible in the Paku dialect was nearly ready for the press. The field among the Red Karens began to yield fruit, and eleven converts from that people were baptized.

In 1876, in the Burman department, one hundred and forty villages were visited. Among twenty villages only one kyoung or priests' house was found, and the people were convinced that Gaudama could do nothing for them. Few attended the idolatrous feasts. From one village messengers came several times to the missionaries, anxious to have a chapel built, and to have religious worship among them as often as possible.

In 1876 Mr. Crumb was added to the laborers in the Karen department. Helpers from the Woman's Missionary Society strengthened the schools. Nearly every family in a goodly number of villages was visited. The Paku Association met in a village a hundred miles from Toungoo, and was a meeting of great interest. Sixty churches were represented. Of the pastors, thirty-five in number, five were ordained. Members, 1,843; pupils in school, 378. Many of the old churches which had swerved from the faith came back into line. Through the influence of Mr. Bunker, the lists of members

were revised, church discipline was set on a Scriptural foundation, and church-books of about forty of the churches were prepared, comprising the catalogue of members, covenant, preachers, and history from the beginning. The churches showed a total of 2,068 members. At the last Association over 800 were present, sharing in the interesting occasion, and receiving the spiritual benefits of communion with saints. It was the best meeting they had ever held. A missionary to the Red Karens was ordained. The work of evangelization, under most favorable auspices, was placed on firmer foundations, and set forward under renewed and the most propitious impulses.

The labors of Messrs. Bixby and Cushing at Toungoo belong specifically to the history of the mission to the Shans. Their efforts, however, especially in the earlier residence of Mr. Bixby, were highly useful in the work.

The narrative of the Toungoo mission is full of interest and instruction. It shows that the work of missions is the work of God, and, though it may for a season be under a cloud, he has power to bring light out of darkness and order out of confusion. The history shows how delicate and responsible is the task of selecting the right men and women to labor, and how great evil may be wrought by "a single opinionated, incompetent, and wrong-headed missionary," male or female. The early success of the gospel among the Karens of Toungoo, a people hitherto unenlightened, and who had had no contact with Christianity, proves

that the work is by the power of God. And the extent to which native agency has been effective in organizing and building up these churches confirms the principle, that, while missionaries from a Christian country are a necessity in the commencement, the heathen are to be brought to Christ mainly through a native ministry. And hence, how important is the work of the seminaries at Rangoon, Toungoo, Bassein, and elsewhere, in which young men are trained for the work of preaching **the gospel to their own countrymen!**

THE work in the Toungoo district began with the brightest prospects; but, through the lack of missionaries to look after the converts, the number of church-members reported in 1878 was less than sixteen years before. The great feature of the work the last few years, especially among the Paku Karens, has been the reclaiming of backsliders. Mr. Crumb reports no less than three hundred brought back to the fold during one trip in 1880.

The missionary ranks at Toungoo are now comparatively well filled, except the mission to the Shans, from which Mr. Mix has been compelled to retire on account of ill health. He died in Liverpool, Eng., Sept. 13, 1881. In addition to the cheering news from Mr. Crumb, of large numbers of backsliders reclaimed, Mr. Bunker reports a new and encouraging interest among the Brecs over the mountains east of Toungoo. Mr. Eveleth also finds a greater interest in Christianity among the Burmans; and the outlook at Toungoo is very encouraging in many respects. There are now in the Toungoo district a hundred and two native preachers, and a hundred and ten churches with thirty-eight hundred and sixty-nine members.

No. VII.

MISSION IN HENTHADA.

Geography. — Beginning of the Mission. — The Way prepared. — How the Work grew. — The First Karen Church of Henthada. — The Communion of Saints. — Thoughts of a Karen Preacher on Missions. — How they prayed. — Trials and Progress. — Death of Mr. Thomas. — Place of Mr. Thomas supplied. — Karen Churches helping themselves. — Karen Liberality. — The Burman Work in Henthada. — Death of Mr. Douglass. — Female Helpers. — Native Efforts. — Death of Mr. Crawley. — Return of Mrs. Thomas to Burmah. — Vacation Employments. — Conclusion.

HENTHADA is a large town on the Irrawaddy, about a hundred miles above Rangoon, Burmah, and, at the commencement of missionary operations there, had a population of twenty or thirty thousand Burmans and Karens.

After the second Burmese war, Southern Burmah was annexed to the British dominions. Henthada, lying within that district, was very soon adopted as a missionary station; and missionaries arrived there in October, 1853. The first missionaries were Rev. B. C. Thomas for the Karen department, and Rev. A. R. R. Crawley for the Burman, — fit men for such an enterprise: the first, thoroughly consecrated to Christ and to his work, like a flame of fire in the

service of his Master, ardent, impulsive, and at the same time patient, determined, persevering, and full of love; the second, decided, brave, devout, tender, never flinching from danger, persistent, willing to endure self-denial, and sternly pursuing the path of duty.

There were a few Christians in the southern part of the field, at that time and for years afterwards, connected with the missions in Rangoon and Bassein. Mr. Crawley, the missionary in the Burmese department, had been in the country but five months, and possessed, of course, but the most limited acquaintance with the language. There was not a Burman Christian in Henthada, nor in any part of the district. The missionary to the Karens was aided only by three young and inexperienced Karens from Tavoy and Mergui; but they had commenced a work for Christ and their fellow-men, and they were not to be intimidated.

On his first arrival in Henthada Mr. Thomas was thronged by visitors from all parts of the district, who seemed to be sincere inquirers for the way of life; but in the end it appeared that they were only moved by curiosity, or the hope of worldly advantage. From the beginning, however, there were a few humble Karens whose hearts the Lord touched, and at the close of the first year there were about twenty baptized disciples in different parts of the field. They were mostly the poor of this world, and taken from obscure regions. In his first tour of observation through the district, Mr. Thomas reports that "one Burman Christian crept into our tent,

and told us tremblingly and in a whisper, for fear of his countrymen, that he was a Christian, and had been one for thirty years."

In the Burman department there were no native Christians who could be spared from the stations already established; and, with the imperfect knowledge of the language which Mr. Crawley possessed, for the first three months little missionary work could be accomplished. At the end of that time, an appeal to Prome brought a native Burman preacher, who was afterwards pastor of the Prome church.

The work of the mission, thus begun, was destined to be an onward work. A true convert is not born to be silent: the first impulse is to "go and tell how great things Jesus has done for him." The spirit of missions may be marred by misconceptions, checked by selfishness, crushed by evil example or the want of help, but it is nevertheless the first breath of life of every true believer. Taking advantage of this principle of the renewed heart, and of the Divine plan for the diffusion of Christianity, the missionaries encouraged two of the first converts to go from house to house, and tell what they knew of the way of life, and give tracts to such as were willing to receive them. In some places they were met by refusal; in others, by scorn and reproach; but being reviled they reviled not again, and thus gave the heathen of Henthada a practical exemplification of the spirit of the gospel which they had embraced. At the end of ten years, the mission was able to report seventy-five Burmans baptized from the

beginning of the mission, with one ordained pastor and four licensed preachers of the gospel. God had not left himself without witness: his word had not returned unto him void.

In the Karen department of the mission, besides preaching the gospel as extensively as possible in the entire district, a normal school was organized at the station at the beginning, and continued every rainy season. From this school have gone forth nearly all the pastors and teachers who have been the principal agents in carrying forward the work of evangelization in the district of Henthada. Help has been raised up from time to time for the support of this school, indicating the most striking interposition of Providence. A Karen church was organized in December, 1854, twenty miles south of Henthada, three of the members of which had been baptized ten years before; and through their instrumentality eight others had been brought to Christ. The first church in the town of Henthada was organized in April, 1855, consisting of nine members; the third church in the mission was formed about seven miles distant, the same month, numbering thirteen members; and from that period, year after year, the churches have been steadily multiplying, — streams in the wilderness, fountains in the desert, making the waste places to blossom as the garden of the Lord. The first female baptized in the mission died in the faith in 1860. For seventeen years they have been gathering in the throng of the glorified, and their revered and beloved pastor among them. The first na-

tive Karen preacher was ordained in Henthada in April, 1855, and stationed in a neighboring village. In the early stages of the mission Mr. Thomas had a school of twenty native Karen assistants, which was very successful, and continued from year to year every rainy season. In this school the missionary became, for the time being, a theological professor: he mingled in intimate social intercourse with his helpers, solved their difficult questions, taught them how to interpret the word of God, and to rebut the arguments of the abettors of idolatry. At the end of the first year the Henthada mission included eight churches and one hundred and fifty members.

The people have been accustomed to make great account of the annual meetings of the Association. In 1859 the Association with which the churches of Henthada district are connected held a session of four days and a half, devoting all that period to religious services and the business of the Association. The members lived in more than thirty different places; and such a season of religious worship and Christian communion must have had the happiest influence in binding together the hearts of the disciples, and stimulating them to Christian activity.

The last meeting of the Henthada Association which Mr. Thomas attended while he resided at Henthada is worthy of notice. It was in some respects an occasion of rare interest. Four or five nationalities were present; and religious services were conducted in three

languages. During the session of three days, upwards of sixty letters were read from the churches and new fields; and there were at least six sermons, besides devotional meetings. Subjects of interest to the people were discussed, and plans formed for future labor. The circular letter, written by one of the native preachers, was one of the features of the occasion. It breathed an ardent missionary spirit, and showed how well the writer had learned to catch the ideas and to adopt the sentiments and character of the devout teacher to whom he owed all that he knew of Christ and the gospel. The letter was all his own, the missionary merely calling his attention to the subject. In the spirit of Carey's inquiry in England when the missionary flame was first lighted, and of Judson and Samuel J. Mills in America when the first trumpet-call was sent forth, arousing the churches to their duty to a perishing world, this Christian pastor, but just emerged from the midnight of pagan gloom, proposed in his letter to discuss the question, What can we do now for the conversion of the heathen? The following heads of thought were suggested: —

1. We ought to present a holy example before the heathen.
2. We should love each other.
3. We should put forth efforts for the conversion of the heathen.
4. We should earnestly pray for their conversion.

At the close of the meetings, — a season of special solemnity, — before action on the letter

was taken, Mr. Thomas remarked on the oneness of God's people, and how, on this theme, a document just issued in America had advocated the same ideas; as if the Holy Spirit had taken in charge the minds of Christians on opposite sides of the globe, and was leading them alike to conclusions involving an early and grand advance against the powers of darkness, and in favor of the kingdom of Christ. At the close of his remarks, the whole assembly bowed down their heads, — the Karens bowing down theirs to the very ground, — and prayed together that God would revive his work. That was a scene for angels to admire, and fit to move the heart of every Christian. Would that all the supporters and friends of missions living on this side of the ocean could have witnessed it! A revival followed, in answer to that prayer, in the place where the Association met, and in six or eight other places besides. Converts were afterwards multiplied in many directions; and Mr. Thomas reported that an extended tour which he made among the people, a few months later, was one of the most interesting and prosperous he had enjoyed since his connection with the mission.

In December, 1860, a great fire occurred in Henthada, and the Burman mission-house and chapel were consumed. All the members of the church save one, and she a poor widow, lost their houses and nearly all their property. Thus judgment was mingled with mercy, and the brethren were taught the necessity of staying themselves upon God.

For twelve or thirteen years Mr. Thomas was the efficient and energetic head of the Karen department of the Henthada mission. Under his labors and those of his associates, it had been built up from its feeble commencement till it had gained ability, numbers, and strength. The churches were about sixty in number, and the communicants not much less than two thousand, with a native pastor over every church, supported in great part by their own members. A primary school in every village trained the younger children of all the disciples in the elementary principles of knowledge and religion. The normal school gave instruction to advanced pupils, and prepared teachers for the village schools, and educated a small band of Christian young women to be fitting wives for the young preachers, and enlightened and pious mothers for the coming generation. The school for native assistants in the rains did noble service as a kind of local theological seminary, aiding the pastors to be more efficient in their work, and more wise as winners of souls.

The first ten years of a new missionary centre are of unspeakable importance in determining the future methods and completion of the work; and it was for this period that Mr. Thomas was everywhere with his active spirit, shaping wisely the whole plan of the mission. But just then his health, which had become broken by the continuous toil of sixteen years in a tropical climate, seemed imperiously to demand a change. Much was to be hoped for from a visit to his native land. But could he be

spared from Henthada? Could he be spared from Burmah? Just then an important emergency arose in the churches of Bassein district. A missionary of experience, knowledge, and efficiency was needed to fill a vacancy there; and it was proposed that Mr. Thomas should answer the call. Possibly a removal to a point nearer the sea might bring him, in his enfeebled state, new vigor. Broken as he was by disease and excessive labor, he went, took up the work, and carried it forward. But soon he was compelled to flee to this country. He hoped to reach land, and to tread again his native soil; and he experienced a momentary exhilaration in the prospect. But as the vessel neared the shores of New York he faltered, and then rapidly declined. He had scarcely breathed again his native air, when the weary frame, prematurely worn out by exhausting labor, gave way, and he was translated into heaven. His remains were taken to Boston; funeral services were performed over them in the church where he was ordained and set apart to his work, years before; and then devout men carried him to his burial. His mortal part rests in the missionary lot of the Missionary Union in Newton, Mass. He was a most devoted and earnest missionary, never sparing himself, if he might only labor for the heathen. He was emphatically the father of the Karen department of the Henthada mission, and the people looked up to him with filial reverence and affection. He travelled extensively in his wide field, baptized many hundreds, and seemed to live in an almost perpet-

ual revival. Surely he must have been received into heaven with the plaudit, "Well done, good and faithful servant: enter thou into the joy of thy Lord."

Mr. Thomas's place in the Henthada mission was at once assigned to Rev. D. A. W. Smith, who carried forward the work for the next seven years with like zeal and devotion. Mr. Smith had spent some time in Rangoon, in the absence of Dr. Binney, as an instructor in the Karen Theological Seminary. Here he had met many young preachers from the Henthada and other districts, and learned to appreciate the feelings and the necessities of the pastors, and, through them, of the churches. Hence in this new service he was eminently fitted to visit and confirm the churches in the dry season, and to give instruction to the Karen pastors in the rains. He entered upon the work with natural gifts and attainments qualifying him for its peculiar duties, and gained the confidence and esteem of the pastors and churches.

In the year 1869 every chapel and every native assistant connected with Henthada was supplied gratuitously with a copy of the entire Scriptures in Karen. In 1870 the missionary in charge, ever anxious to extend the work and to develop in the disciples self-reliance, proposed to them to form a Home Mission Society, to look after the general interests of the entire field. On making the suggestion, it was found that several of the pastors were already contemplating the importance of such a movement. The suggestion was therefore carried into effect,

and the measure was fraught with blessing to the church and people.

In the year 1871 Mr. Smith made special efforts to stimulate the Karens to increased liberality, and enjoyed therein a measure of success. The people themselves seconded his efforts. Mr. Smith writes: —

"At our last Association the proposition, originating with the Karens themselves, was made, to make weekly pice collections. It was concluded that if every disciple — man, woman, and child — should give one pice each, every Sunday, it would amount at the end of the year to Rs. 1,000, and more. It was also suggested that they ought not to diminish their ordinary contributions, inasmuch as a pice a week was by itself too small a sum to keep account of. The annual tithe-collections ought still to prove as large as ever. I have great hopes for this weekly pice movement. The moral effect of opening the heart a little every week cannot fail to be a blessing. There is no creaking to the door which is in constant use, nor will there be any croaking among those who habitually give.

"The Home Mission Society connected with the mission, at their meeting in May last, resolved to build a large dormitory for the town normal school, to cost upwards of Rs. 3,000. The building is to be erected by degrees, according to the funds in hand. Last July, money enough had come to buy the posts, which were to be brought from forests fifty miles from Henthada."

After trying this method one year, it proved so successful and so popular that at the next Association it was resolved unanimously to make it a custom in the Henthada field.

Returning to the Burman work in Henthada district, we find that in 1867 Mr. Crawley removed to Bassein on account of the impaired health of his wife, and Mr. Douglass took his

place and work in Henthada. A plan of the employments of a Sabbath in midsummer (July 15) at Henthada shows that the delicacy of the home land is scarcely yet developed among the Christians of the tropics: —

"The Sunday service of that date consisted of a sunrise prayer-meeting for the male members in the schoolroom, for the females in the missionary's house. As a rule, every member of the church is present, and all take part. At ten o'clock Sunday school, at eleven preaching; preaching again at five, usually followed by conference and prayer. 'For any person who is a professor of religion, to be unable or unwilling to lead in prayer, would be to a Burman incomprehensible.' On every evening of the week there was a meeting for prayer or preaching in some part of the town, at some of which meetings recently large numbers of the heathen were present, listening with respectful attention."

After a year, Mr. Crawley felt compelled to revisit America, and Mr. Douglass returned to his old field in Bassein, leaving the Burman work to such aid and counsel as could be afforded by the Karen missionary in Henthada. But the work of Mr. Douglass was of brief duration. He died in July, 1869. His character was approved by many years of laborious and fruitful service. His genial spirit endeared him to his associates, and his Christian integrity commended him to their confidence. He gave himself and his substance to the cause of missions. His memory will long be fragrant among his fellow-laborers and among the heathen.

Mr. George, sent out by the Christians of the British Provinces in America, joined the station at Henthada in 1871. As Mrs. Thomas and

Miss De Wolfe gave efficient aid in the Karen department, so Miss Adams, like a true missionary, entered into the work in the Burmese department, teaching with vigor, intelligence, and enthusiasm. Later, Misses Watson and Payne entered into the same work.

In 1871 the native preachers undertook a new effort to carry the gospel to every part of the town. The city was divided into six districts, one of which was allotted to each preacher, as the field to which he was to devote his special efforts; and at evening a meeting was held to report the labors of the day, and for special prayer for all cases of marked interest. The result of these efforts was very happy.

The year 1872 was one of unusual prosperity and of severe trial. More baptisms occurred in this department than in any preceding year During a most interesting preaching-tour to a place remote from Henthada, six thousand tracts were given away, and ten thousand at least heard the gospel, many of whom doubtless received a distinct impression of the way of salvation. A few seemed earnest and thoughtful. Some professed to believe in Christ. None of the auditors can probably again place unshaken confidence in Buddhism.

Shortly after occurred the death of Mr. Crawley. He was the founder of the Burman Mission in Henthada. He revisited this country twice, — first on account of his family, and again on account of the disease which finally terminated his life. He was a most unsparing and effective worker among the heathen, judicious,

earnest, persevering, and faithful. He built wisely, and attained marked success. He was in the field twenty-one years, and his labors produced larger numerical results than those of any other person devoted to Burman evangelization. He died in the vigor of his usefulness, at the early age of forty-five.

In 1874 Mrs. C. B. Thomas returned to Burmah to resume the work interrupted by the death of her lamented husband. Soon after her return, a native Christian one day said to her, "Why do the missionaries spend so much time on us Christians? We have been receiving instruction these many years. We have the Bible, and many of us can read it. But in many districts there are multitudes of heathen who know nothing of the truth. They need to be preached to a great deal more than we do. Now, I think the missionaries had better leave us alone a little while, and see what they can do for the heathen." Mrs. Thomas was impressed by these words. She gathered the thirty-nine preachers of her district together. She told them of the fifty-six thousand heathen of the district, who were utterly ignorant of the gospel. She planned to have each pastor take with him at least one helper, and so have the entire district visited and exhorted. The plan was adopted, and a large number of the preachers agreed to devote three months to this evangelistic work.

Mr. Smith and nineteen Karen young men, of the higher classes in the theological school at Rangoon, devoted part of their vacation to travelling and preaching in the north-western por-

tion of the district, in January, 1877, offering the refreshing waters of the gospel among the heathen villages and hamlets.

The latest report showed 50 churches; 1,790 members; ordained preachers, 12; unordained, 40; pupils in schools, 436. All these are Karens. Members of the Burman churches, 254. Two new Karen churches were formed last year, one three and the other four days journey from the nearest of the older churches; and two native pastors were ordained.

The Henthada Mission has been one of the most interesting and fruitful of all the fields in Burmah. Whether we contemplate the character and efforts of the laborers, the number of converts, the successful training of the churches, the blessing of God which has attended the work, or the promise of a useful and vigorous future, we see cause for congratulation and hope. Such a history is a renewed exemplification of the statement of the Evangelist Mark, 'And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

MRS. THOMAS continued her labors alone at Henthada until December, 1880, when she was joined by her son, Rev. W. F. Thomas, who was able to commence preaching to the Sgau Karens immediately on his arrival. As there is no one in charge of the Burman work at Henthada, Mr. Thomas is studying the Burman language with a view of doing something for that people. He is also acquiring the Pwo Karen and the language of the Khyens, to whom reference has been made in the tract on the mission in Arracan.

The Karen work in the Henthada district is making good and steady progress, and there are now connected with that station forty-five native preachers, sixty churches, and twenty-one hundred and five members.

No. VIII.

BASSEIN MISSION.

Geography of Bassein. — The Mission begun. — The First Telegram. — Grown out of the Arracan Mission. — Early Days of the Mission. — Woman's Work in Missions. — Progress of the Mission. — First Burman Church in Bassein. — The Way prepared. — An Interesting Couple. — The Work done. — The Karen Work in Bassein. — Part-Singing by the Christians. — How to support Pastors of Weak Churches. — Benevolent Giving. — Education in Bassein. — The Work advancing. — Ko Thahbyu Memorial Hall.

BASSEIN is the name both of a town or central point and of a district. The town lies about as far to the west of Rangoon as Maulmain to the east of it. The Bassein district is 8,900 square miles in area, — considerably larger than the State of Massachusetts. The population of the district is about 275,000; of whom about 177,000 are Burmans, and about 84,000 Karens. In the town of Bassein there are not less than 35,000 Burmans. The Karens are the mountain tribes, and fill with their little villages all the surrounding hills.

Mr. Beecher began his labors among the Karens in this district in 1846, Messrs. Abbott and Van Meter in 1848, and Mr. Douglass in 1854. Messrs. Beecher and Abbott devoted themselves to the Sgau Karens, Mr. Van Meter

to the Pwo Karens, and Mr. Douglass to the Burmans. These early missionaries to Bassein have all finished their labors, and passed on to their reward. In succeeding years the following missionaries have been connected with the station at Bassein, besides several female missionaries: Rev. Benjamin C. Thomas, 1867; Rev. A. R. R. Crawley, 1867, both since deceased; Rev. C. H. Carpenter, 1868; Rev. Melvin Jameson, 1870; Rev. H. M. Hopkinson, 1871; Rev. S. T. Goodell, 1873. In connection with the designation of Mr. Carpenter to Bassein, it is interesting to note that his location in that field was directed by the Executive Committee through a despatch sent by the Atlantic cable, — the first telegram ever sent to any of our Asiatic missions, but the exigency of the case seemed to justify the expense. The despatch consisted of eight words, and cost about sixty dollars. It reached Rangoon the third day from Boston, and was at once sent to Bassein, where the Burmah Baptist Missionary Convention was earnestly discussing the very subject to which it related. It ministered instant relief, and brought diverse opinions into harmony. All said it was of the Lord. A friend of missions called shortly afterwards at the Rooms in Boston, and, learning the exigency which induced the Committee to incur the charge of sending the despatch, at once paid the expense from his own pocket, as stated in a previous history.

The Bassein Mission has its roots in the mission to Arracan. From the day when Mrs. Comstock said, with streaming eyes, as she

contemplated her great sacrifice, "O Jesus, I do this for thee," the self-sacrifice bore fruit, — what abundant fruit, let the Bassein Mission testify. The Bassein Mission began in the conversion of the Karens who crossed the mountains from Burmah into the English province of Arracan, where they found protection, and from which, having been baptized, they recrossed to their native hills, carrying with them the gospel of Christ. First Sandoway, and then Bassein, became their spiritual centre. The Lord Jesus never allows a sacrifice for him and his cause to be without its fruits.

When the mission in Arracan took the name of the Sandoway Mission, in 1849, there were four missionaries — three for the Sgau Karens, and one for the Pwos — and forty-four native assistants. More than five thousand Karens had been baptized, and seven or eight hundred had passed on to join the multitudes of the saved out of every nation in their songs of praise to God and the Lamb. There were twelve chapels, each capable of accommodating several hundred hearers, and nearly twenty of an inferior order. Forty native assistants were receiving instruction from Mr. Abbott. Day-schools had been established in nearly every village; and a rare spirit of liberality prevailed in the native churches, — some of them supporting their pastors without assistance from abroad. These Karen churches were the first to develop the principle of self-support.

In 1850 Mr. Abbott made two attempts to enter Burmah Proper, which were frustrated by

the influence of governors on the route. The time had not yet come, but it was drawing near. Large numbers of young men crossed the mountains, seeking instruction. The Burmese war of 1852 opened the way for new changes, both in the political and religious condition of Burmah. Bassein was occupied by the English; another portion of Burmah was ceded to Great Britain; and the missionaries, Messrs. Abbott and Van Meter, who had been long watching and waiting for the opportunity, entered Bassein in July, 1852, taking possession in the name of the Lord Jesus Christ. The seat and the name of the Sandoway Mission were changed, and the Bassein Mission became known thenceforward as the centre of the most extensive evangelizing work among the Karens in all Burmah. At the commencement, some Burman kyoungs, or priests' residences, were fitted up for a chapel, school, and mission-house; and thus the institutions of the heathen were made subsidiary to the work of overthrowing the superstitions which they had helped to sustain.

It is worthy of remark that the first disciple baptized in Sandoway, in 1843, was converted through the instrumentality of Mrs. Abbott. In the whole history of missions, woman's work has held a place of distinguished honor. Women have often been the pioneers both in propagating and accepting the gospel. It has been so from the beginning. The station at Chummerah, once the seat of a flourishing church of ninety-one members in the days of Dr. Judson,

never had a male missionary. A brave sister, Miss Cummings, lived and labored there alone, and gathered jewels for Christ's crown, and died; and, though the church was afterwards scattered by the removal of its members, the record of her work is in the history of missions, and is registered on high. The Burman catechism, prepared by Mrs. Judson, and translated into Siamese, was the beginning of the work in Siam. The first convert baptized in Amherst, consecrated as the scene of the death of Mrs. Judson, was a Burman female, in April, 1827. The first baptism in connection with the Shan Mission was of a Burman woman. So it was in the early days of Christianity. The church in Samaria grew, under God, out of the warm-hearted zeal of the woman at the well of Sychar. The church in Philippi, the first on the Continent of Europe, counted Lydia of Thyatira as its first member.

Since its foundation in 1852, the mission in Bassein has continued to be an honor to the cause of Christ among the heathen, growing constantly in extent and influence. Mr. Douglass joined the station in June, 1854, and, with the exception of an interval when his health required his return to his native land, did faithful and efficient service for the mission till his death, which occurred in July, 1869. His first baptism administered in Burmah, and the first ever witnessed in the city of Bassein, was of a convert from Ramree, a fruit of the labors of Mr. Comstock. That missionary left behind him a tract entitled "The Way to Heaven."

His work was done, but its influence lingered among the living. The little tract fell in the way of this Burman idolater, and awakened his interest and curiosity, and led him to Christ. Hearing that a Burman missionary had arrived in Bassein, he crossed the mountains, and travelled on foot a journey of three hundred miles to be baptized. Soon afterwards he began to preach, and continued in the work till his death, — a period of more than ten years.

When Mr. Douglass first arrived in Bassein, so far as is known, not a single Burman Christian offered prayer to the living God in all the province. During the first five years, more than one-half of his missionary work was among the Karens, sixty-seven of whom he baptized. But he also baptized nineteen Burmans. In July, 1859, a little Burman church of nine members was organized in Bassein, — a spark amid the waters; but a beginning, followed afterwards by three or four others at various points within the district, from which, as centres, the missionary could work outwards, his influence radiating from these points of light into all the surrounding darkness. Mr. Douglass travelled abroad from his different centres, constantly enlarging the sphere of his labors.

Mr. Douglass found the way in some sense prepared before him. Most of the Burman men were able to read and write. Few of the people seemed to have any love or deep veneration for the religious system in which they were brought up. A few in almost every town and

village, burdened by a sense of sin and dread of its consequences, eagerly received tracts, and expressed their purpose to investigate the truth. The first Burman known to have been *converted* in Bassein was an aged man who was baptized in August, 1859. Five months afterwards the Burman church numbered twelve, and under other laborers in succession it has gradually advanced. In 1866 there were in three churches in the district 78 members; in 1869, 101, with six native preachers; in 1874, 109; in 1877, the church-list having been revised, and several missing or removed members being dropped, 76.

Mr. Jameson tells of the conversion of a man and his wife, the only converts in a Burman village visited by him in a jungle-tour in 1873. This couple, at the close of the rice-harvest, came to Bassein to worship at the great pagoda. As a thank-offering, the man gave a rupee (fifty cents) for the gilding of the pagoda, this being an act of merit. Returning to his boat, he found moored beside it the boat of a Burman Christian, who was at Bassein for the purpose of attending the Burman Association. The man was persuaded, with his wife, to attend the meetings, conversed with the missionaries and the native brethren, and, as it seemed, then and there accepted the Lord Jesus Christ by a living faith. A week later, the missionary visited them in their village, and gave them religious instruction, which they received gladly. One of the neighbors reported that the man had been preaching ever since he

came home. They visited the missionary again and again, always confirming the evidence of their conversion, and at length they asked to be baptized. They were encouraged. But their own village was the proper place. It was fitting that they should renounce the devil and all his works, and put on Christ, in the presence of those who knew them. When Mr. Jameson visited their village to inquire concerning them, the evidence was more satisfactory than ever. The man had been reading the Scriptures, and showed that he was becoming familiar with them. The wife listened to her husband, and gave evidence that she shared the same faith. The missionary asked, "Does the village know that this man is a disciple?" The answer was, "The whole township know it." There were indications that the neighbors had been instructed, if not convinced, by the preaching of this disciple; and it was a glad day when he and his believing wife were baptized into Christ. By preaching, by keeping the Sabbath, by reading the Bible, and by Christian living, they will undoubtedly lead many others to the sinner's Refuge.

The amount of time devoted to the Burman work in the district of Bassein, and the earnest and faithful labors of the missionaries and native assistants, is astonishing. In two or three villages, in the year 1872, a native preacher, supported almost wholly by native contributions, visited or revisited 540 houses, conversed religiously with 1,397 individuals, and distributed 600 or 700 tracts. In the city

of Bassein, the same year, two native preachers spent most of their time in going among the heathen with the message of the gospel, and made report of their work every week to the missionary. From this report, it appears that they spent 283 days in preaching the gospel from house to house, visited 959 houses, and had 2,977 listeners, of whom 661 received tracts, and 375 refused to do so. In addition to the labors of the missionary and native assistants is the work of the Bible-women, and the female missionaries sent out by the Woman's Missionary Societies of the United States. From such diligent seed-sowing, how can there fail to be a glorious harvest?

The work among the Karen people of Bassein, however, is the main feature of the mission in this district. The early successes of the gospel here, the efficient training of the disciples, and the numerous converts, — constituting a wide-spread Christian community, — the assembling at this point of so many necessary agencies for a vigorous prosecution of the missionary work — all contribute to give special interest to the Karen Mission of Bassein. In the year 1848, there were more than four thousand baptized believers, and as many more nominal Christians, in connection with the Sandoway, and its successor, the Bassein Mission, with thirty-six churches, forty-four native preachers, and more than four hundred pupils in schools. Day-schools existed in nearly every village, and the native Christians were greatly interested to sustain the institutions of the gos-

pel in their own neighborhoods. Forty native preachers were supported at an expense of only three hundred dollars to the Missionary Union. In 1853 four native preachers were ordained. During the Burmese war of 1852, the work was much retarded; but after a year or two, the missionaries reported sixty-three Karen preachers and assistants, and at a meeting of forty preachers it was voted "to expend no more money of the American brethren." There were schools in forty-three villages, and 913 pupils were reported. So much had the native preachers grown in efficiency and power, as well as knowledge, that in 1856 the Association had a native moderator.

This year was, however, a year of calamity. A fire destroyed the mission-houses, March 16, by which Messrs. Douglass and Van Meter lost every thing. Mr. Beecher left the mission for a season, and the Sgau Karen department was left without an American head. But the gospel had taken too deep root, and its power was too widely diffused, to permit any disaster to have more than a temporary influence upon its prosperity. In the first half of the year 1857, two hundred and twelve converts had been baptized, and the native Home Missionary Society supported from six to twelve home missionaries; and, moved with a desire to carry the gospel to "the regions beyond," three native preachers were sent by them on a journey of exploration among the Karens to the north of Ava. In November, 1859, a semi-annual meeting of the Association was attended by six hundred com-

municants, forty pastors, and twenty other preachers; and twelve were appointed to carry the message of salvation to other fields. In 1862 the system of monthly contributions was adopted by the churches of Bassein. The new worshippers reported were double the number reported the preceding year, and the total of church-members reached the grand sum of 5,793. In 1866 there were among the Pwc Karens of Bassein district, upwards of forty Christian villages, with a population of eleven hundred avowed Christians, of whom six hundred had been baptized. The pastors are said to have manifested an encouraging advancement from year to year, and a growing familiarity with the forms and usages of ecclesiastical life. "The greater part of their church letters," says a missionary, "would have done credit to an Association in any State in our land. At the Association in 1868, the attendance was nearly or quite one thousand, and there was no flagging of interest during the session. The report of the amount of work done for the heathen by the preachers and others was surprising and encouraging. So many were the places visited, and the interesting facts related, that two evening sessions, continued till a late hour, were not sufficient to hear all the reports."

In 1870 Mr. Carpenter, having entered upon his work in Bassein, found much to correct and improve, and some things to be commenced for the welfare of the churches. Among other things he introduced part-singing, of which the

Karens proved to be very fond, and which was of essential use in aiding to substitute Christian entertainments and recreations for heathen festivities. Mr. Carpenter is an excellent musician, and by a little instruction in the principles of music he was able to render the Karen disciples very creditable and independent singers: many of the Karens have very sweet voices. Many friends of missions will recollect the beauty of the hymn "Rock of Ages," rendered into Karen, as sung in several of the American churches by Mr. Vinton and his Karen convert, Kone Louk.

The friendly spirit with which the Karens of Bassein district support their pastors is worthy of all praise. During a season of pressure in 1860, it was announced at the Association that the treasury at home was crippled, and the Karen pastors could not expect, for the present, any aid. One of the pastors said it was no matter: the Lord would provide. Another said, —

"I was very anxious, and went home much cast down. Pretty soon one of the church-members was looking around in my house, and saw that the salt-jar was nearly empty; next day he came, and filled it. Not long after one of the sisters observed that the mats were getting old and ragged, and said the teacher must certainly have some new mats; and the mats came. And so it was: there was no lack; paddy, fish, clothes, and every thing that we really needed, were supplied as abundantly as before. And how was it about the preaching? Before, we were not dependent on the churches; we were sent and paid by the missionary. We felt our importance, and put on airs; but after this we could not help loving our people, and working for their souls."

This was a pastor's reasoning on benevolent giving, when the question of supporting Karen schools was discussed: —

"If we think, in the season of cultivating our crops, that we will not throw our one basket of rice away by casting it into the water and mud, we shall keep our one basket, but it will not increase any. But if we trust God, and sow it, it will increase twenty or forty fold. So, too, with what it costs to educate our children. Let us not withhold it: it gives a better crop than does our paddy field. I know, my brethren, many of you are very poor. I know just how you feel as the mamma and others are urging you to do more for your schools. When we Sgaus were first thinking of our English school, many of us thought it could not be done. For a long time I was one of those who thought it would not do to take away the milk from the goat. But we attempted it. We tried, and see what God has wrought for us."

The work of education has been urged forward with great vigor in Bassein, and the importance and value of intellectual training have been steadily kept before the minds of the native Christians. A large number of the young men who study for the ministry in the theological seminary at Rangoon go from the Bassein churches. The Normal and Industrial Institute, the Female Seminary, the village schools, and the instruction imparted to the native preachers who do not go for an education to Rangoon, — all of them looking to the higher cultivation of the people, — do much to lift the veil of ignorance from the public mind, and to prepare the way for the grander triumphs of the gospel of Christ. Napoleon once remarked, "France needs mothers more than any thing

else." In the schools of Bassein, under so efficient teachers as Mrs. Carpenter and her coadjutors, undoubtedly Burmah will find, trained up for her need, Christian mothers, whose teaching, transmitted through their offspring, will be a mine of treasure and a crown of glory to the Burman empire.

And the demand for the further diffusion of truth through the Christian teacher is still heard. A missionary says, —

"From every part of the district comes up the call of those who wish to learn of Jesus. We are sending out our young students during their vacations, and longing for the day when, their work of preparation finished, they shall give their time unreservedly to answer these many calls. One of the most experienced pastors said to me a few days since, 'I think the Lord's time to bless the Pwo Karens has come, — the season for which we have been praying ever since we knew about Jesus, when everywhere our brethren and relatives are asking to know about our religion.'"

The latest statistics give the following view of the present condition of the Bassein Mission: Missionaries, 9; churches, 85; native preachers, 143; church-members, 7,418; pupils in schools, 1,743; Pwo Karens, present number, 908.

In 1876 the Karen Home Mission Society of Bassein supported nineteen evangelists among the heathen during the greater part of the travelling season, — a larger number than for many years previous. Fourteen men were employed to travel and preach among the hills around Bassein. Four or five communities asked for Christian teachers.

Three Karen preachers were ordained in 1877.

Twenty missionaries were on the roll of the Home Mission Society, of whom two were sent to labor among the heathen Karens of Prome district.

A foreign mission was commenced from Bassein among the Ka-Khyens, a people a thousand miles distant. Two volunteers were sent out, engaged for two years' service.

On the 16th of May, 1878, the "Ko Thahbyu Memorial Hall" was dedicated to the purposes of advanced education among the Karen Christians. The dedication was on the fiftieth anniversary of the baptism by the sainted Boardman of Ko Thahbyu, whose aged widow and surviving son were present on the festive occasion.

As a fitting close to these notices, we take the following from a recent annual report: —

"The larger proportion of the churches are a source of rejoicing to all who love the cause of missions. The pastors settled over the churches are doing their work, for the most part, with intelligence, zeal for the truth, and loving fidelity towards the people. The churches and pastors of this district furnish a signal example of what the gospel can do among a poor, debased, and ignorant race. Witness only the stated and orderly religious services, the neat chapels erected by the people, the schoolhouses built, the pastors and teachers supported, the books purchased, the civil order and personal thrift of the numerous villages, and the general prosperity of the populations among whom these institutions are planted, and you will have a striking proof of what the gospel effects, when once it gets a firm hold of an ignorant and helpless people."

REV. J. T. ELWELL, who went out to take charge of the work for the Pwo Karens in the Bassein district, reached his field in December, 1878. Mrs. S. T. Goodell, having buried her husband in Burmah, returned to America in 1878, but expects again to go to Burmah to engage in the work to which she has given so much. Rev. C. A. Nichols reached Bassein in December, 1879, and is now in charge of the Sgau Karen mission in the Bassein district, Rev. C. H. Carpenter and wife having been compelled to return to the United States for rest. Rev. M. Jameson has also come to this country for a season; so that the Burman work in Bassein is now without the care of a missionary.

The most prominent fact in the history of the Bassein Sgau Karen mission, and one for which it has become distinguished among all who are acquainted with the current of missions in the world, is its efforts towards self-support. In 1849, when the headquarters of the mission were at Sandoway, Mr. Abbott reported that the native pastors had "unanimously and cheerfully given up their relations to the mission, and resolved to rely upon the churches for support." The spirit which inspired that action has descended to the successors of those pastors, and has brought to the mission the fulfilment of the promises. Out of their poverty the Bassein Karens have been able to support, to a large degree, their schools and evangelical work among themselves; have erected the large and fine Kothah-byu Memorial Hall, for the use of the Bassein Normal and Industrial Institute; have

endowed the same school to the amount of eleven thousand dollars; and have sent forth and are supporting five of their own number as missionaries to the Ka-Khyens in Upper Burmah. "There is that scattereth and yet increaseth." Native preachers, one hundred and forty-one; churches, ninety-four; members, seventy-eight hundred and sixty-three.

No. IX.

SHWAYGYEEN MISSION.

Geography of Shwaygyeen. — Beginning of the Mission. — Early Successes. — Reinforcement. — Without a Missionary. — "O that the Missionary would return!" — Mr. Harris re-appointed. — How they received him. — Vicissitudes in Missions. — Death of Native Preachers. — Native Benevolence. — Native Christians in Death. — New Helpers. — Burman Department begun. — The Latest Intelligence. — Conclusion.

SHWAYGYEEN is at the junction of the Shwaygyeen River with the Sitang. It is south of Toungoo, and north-east of Rangoon. An English steamer runs between Rangoon and Toungoo, passing Shwaygyeen, and bringing it into connection with places above and below on the river. By Burman boat, the old method of transition, three or four days were consumed in the journey.

Shwaygyeen was first mentioned in missionary journals Feb. 5, 1833, more than twenty years before it was adopted as a missionary station. Two men from that place visited the mission at Maulmain, and asked for tracts. How they learned that there was a mission, or tracts, or that the star of Bethlehem had arisen in the east, we are not informed. Divine Providence has its own ways of working, and, when

the set time is come, finds no difficulty in accomplishing the grandest results.

The mission here was commenced in September, 1853, by Rev. Norman Harris, who had labored as a missionary among the Karens in and around Maulmain and the vicinity since his arrival in Burmah, about the beginning of the year 1847. The Karen church was formed, and the first baptism occurred in November, 1853, — seven Karens and one Shan, the first-fruits of his tribe, putting on Christ by an open profession, and becoming the nucleus of a great body of believers to be afterwards gathered in. But the work commenced in trial, and the soil of Shwaygyeen was very early made the sacred deposit of missionary dust. In ten days after these eight converts had been planted together in the likeness of Christ's death, Mrs. Harris finished her course, and received her crown. But Shwaygyeen was taken possession of for Christ.

And the work went on. During the first six months after the mission was commenced, fifty-one were baptized, and, during the first year, five hundred and seventy-seven — of whom more than five hundred received the ordinance at the hands of one ordained native preacher. In the same year six Karen churches were formed, which were organized Jan. 20, 1855, as the "Great Stone Association." These churches were trained from the beginning to the duty of self-support; and five of them at this time sustained their own pastors.

Mr. Harris thus far had labored alone, aided

only by the native assistants who had accompanied him from Maulmain. But in October, 1855, Rev. George P. Watrous joined the station. His missionary life was of short duration. His health soon failed; and in 1860—scarcely five years after he began his work—he was compelled to flee, and returned to this country. The mission, at the outset, had been mainly intended for the spiritual welfare of the Sgau Karens. But there were many Burmans who needed equally the message of eternal life, and Mr. Watrous was directed in 1858 to commence a Burman department. Mr. Harris resigned his office as a missionary of the Union that same year, and Mr. Watrous was requested also to superintend the Karen department. About a year after Mr. Watrous joined the mission, another affliction fell upon it. The second Mrs. Harris, formerly Miss Miranda Vinton, was suddenly stricken down by fever, and died at Shwaygyeen, Sept. 9, 1856, aged forty-seven years. She was appointed a missionary in June, 1841, and had proved herself a most efficient worker till her death.

The mission was now left for a season without an American head, and almost wholly in the charge of Karen assistants. Dr. Mason of Toungoo, however, was requested to exercise such watch-care over the churches as his distant residence and the necessary demands of his own work would allow. Mr. Harris also made occasional visits to his old field until 1862, when he returned to the United States. In July, 1861, a native preacher was sent to

Shwaygyeen from Maulmain; and in 1863 a French brother, Mr. Simon La Chapelle, who had entered the service of the mission, was stationed as an assistant in the Karen work at Shwaygyeen.

During this interval the work of the mission was still growing. In January, 1865, the number of persons reported baptized the previous year was 19; churches, 18, with one new church added the previous year; whole number of members, 946; pupils in schools, 62. And among the contributions for specific purposes was a donation of nearly one hundred dollars, to aid in paying the expenses of Mr. Harris's return to his field. The members were painfully alive to their forsaken condition, and earnestly desired the return of Mr. Harris, who had promised to go back, if God should favor his plans. The Karens remembered his promise, and, by frequent letters, reminded him of the hope so long deferred.

The following letter, from the pen of one of the native pastors, is a touching testimony to the feelings of the Christians of Shwaygyeen: —

"BELOVED BRETHREN OF OTHER COUNTRIES AND CITIES, IN EVERY PLACE.

"I desire to write you a few words about the disciples of Christ in Shwaygyeen. To every one who may see this letter we would say, Bear with us, and pray to God our Lord for us; for we here in Shwaygyeen have no missionary teacher to instruct, encourage, or help us, as they have in other places.

"We are like orphans, bereft of father and mother, left desolate, sleepy, and hungry. In other words, we are like the wounded and fallen, without a physician.

The reason of sorrow is this: During the year, some have apostatized from the truth of the living God, and returned to the customs of their forefathers. Some have become unstable, and are wavering and restless, like the waves of the sea. Therefore, beloved brethren, in every place, bear with us, and help us by your prayers. Teacher Cross, of Toungoo, does all he can for us, and through him (or by his favor) we receive New Testaments and hymn-books.

"During the year 1865, we have been consulting how to get back our beloved teacher Harris from America. We, the disciples of Shwaygyeen, have collected two hundred rupees towards paying the passage of teacher Harris. Therefore, dear brethren and sisters in every place, great and small, male and female, have pity upon us, pray for us, and assist us to get back our teacher.

(Signed) Teacher PAH MOO."

In July, 1865, Mr. Harris was re-appointed by the Executive Committee to labor at Shwaygyeen. He had labored there for many years. He justly regarded many of the converts as his children in the common faith; and they in turn regarded him as their spiritual father.

In October, 1865, Mr. Cross, of the Toungoo Mission, on his way to attend the Convention in Rangoon, spent a Sabbath at Shwaygyeen. He found a good congregation. All who attended seemed interested; and it was said, that, notwithstanding they had been so long without adequate pastoral supervision, there were no irregularities in the church at Shwaygyeen, and the churches in the district around were in a good and wholesome condition.

It was on the 7th of March, 1866, that Mr. Harris, after several years' absence, returned to his station, and was warmly welcomed by the

people. They had not heard of his arrival in Rangoon, and his coming to Shwaygyeen was a genuine surprise. At the Ministerial Conference, held a week afterwards, he had the privilege of meeting the four ordained pastors, besides others connected with the station at Shwaygyeen. They met him as children meet a father who has been long away. They told him of the trials and the joys of their work, the clouds and the sunshine that had been over their path. He found that no new churches had been organized during his absence; but in some places the work was full of promise, and the fields white to the harvest. At the meeting of the pastors, the opinion was expressed by some one, that two assistants, each with an associate, going "two and two," ought to itinerate among the heathen, making known the way of salvation through a crucified Saviour. Instantly the purpose was formed. Two were chosen. They obtained travelling associates, and went forth among their heathen countrymen; and the means for their support were contributed by the churches. Then the necessity of a school was spoken of. The missionary told them that the Karens in Maulmain, Rangoon, Prome, Henthada, and Toungoo, received aid for their schools from the government. What did the brethren think of asking the aid of the government? One of the ordained pastors replied that he did not want to ask aid of the government. "If," he said, "we eat our own rice, we shall relish it the better, and have no one to complain of us." Encour-

aged by this sturdy expression of independence, Mr. Harris commenced at once to make preparation for a mission-school. Nine days afterwards he received a letter from a Karen in a place a hundred miles east of Shwaygyeen, saying, "I send Rs. 108-14. Twenty-seven Karens contributed Rs. 71-8; thirty-four Shans contributed Rs. 27-2; seven Burmans contributed Rs. 10-4: total, Rs. 108-14." Mr. Harris had never been to the place from which this letter came. When he went home to America, there were a few Christians there. "The Burmans and Shans," he says, "are strangers to me, and I wonder that these Buddhists should contribute so liberally to aid me in my mission-work."

Mr. Harris was gratified to find, on his return from America, that the churches connected with this mission had all, to use his own expression, "righted up." They were in peril for a season from surrounding influences; "but now, to a man, they take the Bible as the word of God." Fifty-seven were baptized during the year. In the normal school, held during the rains, eight of the pupils were baptized; and several others had been baptized before they became members of the school. The school was supported mainly by the natives.

The work of missions is not uniformly progressive in any one place. Just as in the churches at home, there are seasons of spiritual refreshing, and seasons of comparative stagnation. Sometimes in a single year the work in a given place makes marked advancement, sometimes it scarcely holds its own. The causes for

these variations at home are clearly understood; similar causes naturally produce the same effect in the churches that have been raised up in heathen lands.

The only record of the year 1868 is that the churches were generally in a hopeful state, and that one of the pastors spent nearly all the rainy season in a place marked by a newly-awakened interest, where it was hoped some fruit would be gathered unto everlasting life. The number of native preachers had increased to twelve, and thirty-nine were baptized. The total number of church-members, which at one time had reached to nearly 950, from year to year declined (in 1868 it was 872), notwithstanding there were constant additions by baptism. This was the result of various causes, such as, 1. The want of pastoral supervision. 2. The nomadic habits of the Karens, who, after wearing out a field by exhaustive tillage, remove to another, sometimes a distant one, in pursuit of a richer soil. 3. The possible mistakes made in the reception of members, who, in their unenlightened condition, seem to be renewed in a time of religious excitement, but afterwards fall away. These and other causes, especially when discipline is faithfully administered and the church lists rigidly cared for, may produce large diminutions in the catalogue of members, while the strength of the church is by no means abridged. Many, too, of those whose names fall out of the lists may still be of the Lord's little ones, and may be finally saved with an everlasting salvation.

The glad tidings of the gospel were carried, the following year, by the missionary and native preachers among the heathen population; and a few converts were reported in places where no church organization existed. An unusually large number of the heathen visited the missionary at his home, and some seemed almost persuaded to be Christians. Two native preachers died, universally lamented. One of them had a son who received his education in America, and who, it is hoped, will take his father's place as a preacher of the gospel to his countrymen. The Christians contributed upwards of one hundred and fifty-six dollars to various objects of benevolence, besides what they gave for the support of their own pastors.

In the year 1870 the mission was again painfully bereaved in the loss of three more native preachers. One of these was Sau Dumoo, the pastor by whom five hundred converts were baptized in the first year of the mission. He was honored, perhaps, more than any other native preacher in bringing souls to Christ, excepting the renowned Sau Quala, who did a still more successful work at Toungoo. His ministerial life was without a stain, and his name will long be held in affectionate remembrance among the converts of Shwaygyeen.

The churches in this mission seem to have been specially susceptible to the claims of Christian benevolence, and their influence has been felt in all the field around them. In this same year the pastors and churches raised a fund of more than five hundred dollars, — three

or four of the pastors contributing twenty-five dollars each, — "to be used for the cause of Christianity." The fund was placed in charge of a disbursing committee, who were to distribute its avails, and also the contributions of the churches, being responsible to the Association. This fund was raised over and above the ordinary contributions. The brethren wished to live, as far as possible, independent of foreign aid; and the missionary wrote "that the Executive Committee might feel released of the responsibility of making any appropriations, either for the native preachers or the schools of this mission." The raising of this fund originated with the pastors.

In the year 1871, still another native preacher, one of the most promising, was removed by death. His end was peace. A few hours before he died, he said, "I covet earth no more. I will go and be with God."

This year Mr. Harris records an instance which illustrates the power of the gospel, and shows how it operated on a Karen disciple, making all things new. The case was that of an aged man, who lived on the mountains, surrounded by idolatry. A few years previously he heard the gospel from the lips of a native preacher. The seed took root in his heart. Some time afterwards he went to the missionary, and said he had no faith in the religious worship of the heathen, and desired to live with the Christians. It was not that he wanted the loaves and fishes, for he was able to support himself and family. But his desire was for the

influence and the society of those who fear God. From the beginning, he seemed to have strong faith in God. He readily received the gospel, and delighted to make it known to others; and he grew rapidly in the graces of the Spirit. When his wife was ill of small-pox, instead of abandoning her as the heathen do, he staid by her, and took care of her. He took the disease himself, and during his sickness his daughter died. But his faith was still strong in God, as the Being who does all things well. He recovered from the disease so as to be able to visit the house of God. But in a few days afterwards "he was not, for God took him." The missionary says, "Seldom have we seen one who seemed to receive the truth so readily, so intelligently, and to ripen so fast for heaven, as he." This year forty-three were reported baptized. Total number of members, 854.

The year 1872 witnessed an advancement in the work at Shwaygyeen. A new laborer was added to the working force, in the person of a Karen young man who had been educated in this country, a graduate of Madison University; and whose natural abilities, culture, and consistent Christian life inspired strong confidence in him as one who would be an able and successful preacher of the gospel to his countrymen. Many among the heathen, living near the mission, were found to have lost their faith in heathen ceremonies and idolatries, though they had not courage and decision to come out openly on the side of Christianity. Among the Burmans of Shwaygyeen were also many inquirers,

and many who, though not inquirers, were deeply interested, and eager to obtain Christian books.

The importance of Shwaygyeen as a missionary centre has not been over-estimated. It is an important field, both for Burman and Karen work. Most of the Karen churches are in the north-eastern part of the field, while the Karens in the east and south-east remain to be reached. Mr. Benjamin P. Cross, son of the missionary, Dr. Cross, of Toungoo, was designated the preceding year to this field, to take the place of Mr. Harris, who was obliged to be absent again for a season from the mission. The feeling that a Burman department was a necessity in Shwaygyeen had become deep and abiding; and the prospect of meeting this demand was evidently ripening, both in the field and with the Committee at home. At the Association held in the beginning of the year 1874, the Karen young man before mentioned, graduate of Madison, was ordained to the work of the ministry, giving the churches great comfort and hope. A good teak-wood chapel was built this year, with a vestry; and nearly the entire expense was paid by the Karens and Mr. Harris. In December, 1874, Rev. Henry Ware Hale and wife, both regular graduates of the Newton Theological Institution, arrived in Shwaygyeen, and commenced the Burman department of the mission. They were accompanied from Rangoon by a native preacher and a teacher, and began their work by distributing tracts to the boatmen on their passage. The head boatman often vis-

ited them afterwards, at their home, and asked to be baptized. Six or eight other Burmans were reported as "believing a little," and earnestly considering "whether these things were so." Mr. Cross found that the language, which in his childhood he spoke as a vernacular, came back to him with great readiness, so that he was able to begin work in the Karen field at once. The work of the gospel was reported as slowly, but surely, spreading; a new chapel was erected in one village, and a young man from the Rangoon Theological Seminary was elected pastor. Another village also began to build, and still another graduate from Rangoon was secured as pastor. A general spirit of religious enterprise was manifest.

In 1875 Mr. Cross left the station, to join his father and aid him in the work at Toungoo. Mr. Harris also was obliged to return to this country, leaving only Mr. and Mrs. Hale to care for both departments of the mission, aided by native assistants. There were 35 baptisms this year; total number of members, 804.

From the latest accounts, it appears that Mr. La Chapelle had resumed work at Shwaygyeen, and Mr. Hale had found a promising helper in a young man baptized a year or more ago in Rangoon, who is apparently a true disciple, and eager to know more of the Scriptures. Some others give evidence of a sincere desire to understand the gospel, and there were four professed inquirers. The native Karen preachers are faithful laborers, doing diligently the work of God. Mr. Hale has lately sent to this coun-

try an interesting account of the last meeting of the Association, which met in the jungle, — *one* family taking the responsibility of the hospitality to be shown to all the guests. About two hundred men, women, and children were present. Some of them came two or three days' journey on foot, in order to enjoy the meetings, which were conducted entirely by Karens, and well conducted too. Three or four villages made request for teachers, who were sent to them by the Associational Committee. The one man who had invited the guests, having been burned out most unfortunately just before the meetings, did not feel able to provide for their stay over the Sabbath; and it was therefore proposed to shorten the session. When the heathen people in the vicinity heard of it, they brought in food in abundance, that the meetings might be continued; and thus nearly all the people remained till Monday, enjoying a three-days' service of prayer, and preaching, and singing, and drawing near to God. An increased number of members was reported; baptisms for the year, 57; whole number of members, 816.

According to the latest statistics, there are 5,641 Karens in the Shwaygyeen district, of whom 816 are church-members. The pupils who attend school at the station sometimes come on foot a journey of three or four days, over hills that are not safe to be traversed, on account of tigers and other wild beasts. It is therefore not strange that the schools are less fully attended than at other stations in Burmah.

But who can estimate the good which may

result from the seed which has been sown in this field? And who can contemplate this body of eight hundred believers from among the heathen — a permanent influence for good among their countrymen, year after year — without feeling that the work is full of promise, and calculated to inspire the highest hope? Surely God will not suffer it to be in vain. For nearly a quarter of a century Christ has been faithfully preached among this people, in human weakness, but with the power of the Spirit. For that period souls have been gathered, year by year, into the churches on earth, and passing one by one into the church in heaven. And there they are, singing and shining, the fruit of the mission. Such a work is worthy to be continued and supported; and it will be sustained by those who pray, "Thy kingdom come."

When Mr. Hascall was obliged to leave Burmah, Mr. and Mrs. Hale went down from Shwaygyeen to look after the Burman work at Maulmain, expecting to return to their own station as soon as some one came to relieve them; but they were also compelled to return to America on account of ill health, so that the Burman work at Shwaygyeen is now also without a missionary. Mr. La Chapelle, a native of the country, is engaged in preaching to the people as circumstances will allow; but the Burmans of Shwaygyeen do not appear ready to receive the gospel.

In November, 1880, Mr. Price, formerly of Ongole, was married to Miss R. E. Batson of Bassein, and went immediately to the assistance of "Father" Harris, who has long sustained the sole charge of the Karen work at Shwaygyeen. The health of Mr. and Mrs. Price has not been good; but their work has been prospered, especially in the school. Native preachers, twenty-eight; churches, twenty-three; members, eight hundred and sixty-seven.

No. X.

MISSION TO THE SHANS.

Locality of the Shans. — The Mission commenced. — The First Baptism. — Pestilence. — Church formed. — Shans baptized. — The Mission reinforced. — The Work making Progress. — Mr. Bixby leaves the Mission. — Mrs. Cushing's Work. — The Divine Seal. — The Mission removed to Rangoon. — The Mission in Toungoo again. — Early Death of Mr. Kelley. — Shan Caravans. — Self-Support. — Hinderances in the Way. — The Work in a New Centre. — Concluding Thoughts.

THE Shans are first mentioned in missionary history in a letter dated Ava, Feb. 15, 1834. It was said that a missionary would find a wide field of labor among them. Their location is in north-eastern Burmah, in Toungoo district and beyond, in a region named by the missionaries Shanland, bordering on Western China.

The Shan territory is said by Dr. Malcom to be about nine hundred miles in length, and its greatest breadth is about four hundred. The population is about seven millions. The people are composed of several tribes, and their language is naturally variant. Many of the people are travelling merchants; and, as they bring their wares into the larger cities of Burmah, so they carry back not only the commodities which

they have need of, but also more or less of the manners, the literature, and the religion, of the people. They are mostly Buddhists. A recent missionary explorer says they have long possessed a literature of their own. Their books are numerous, not only in the kyoungs, but also among the more intelligent class of the people; and the majority of the men are able to read.

Rev. Moses H. Bixby was the first missionary designated to the Shans. He had formerly been a missionary to the Burmans and Talaings. He was appointed in 1851, sailed from Boston in January, 1853, returned to the United States on account of the failure of Mrs. Bixby's health, resigned his connection with the Missionary Union, and was settled in the ministry at Providence, R.I. He was re-appointed a missionary in 1860, and designated to the Shan Mission; arrived in Rangoon, March, 1861, and proceeded at once to Toungoo. Just before Mr. Bixby's arrival, some warlike disturbance occurred in the Shan country, and ten thousand Shans came in a body to the vicinity of Toungoo. The British commissioner gave them lands, and invited them to settle, seven miles away from Toungoo, on the site of an old town which had chiefly disappeared. Thus the people were brought to the missionary: the missionary was spared the necessity of going in search of the people. More than this: instead of being compelled to pass through the territory of hostile tribes to his work, and at last sitting down to his toil among cruel men, deprived of the protection of a Christian government, he was per-

mitted to begin his proclamation of the gospel under British guardianship and on British territory.

The first baptism was not of a Shan, but of a Burman woman; again, as in the church at Philippi, the first lodging-place of the gospel in Europe, a woman the first-fruits. This baptism occurred in August, 1861: the second was of a Burmese man, November, 1861 — as if the missionary and the Committee meant one race, but God meant another. This man traced his conversion, under God, to a tract written by Mr. Ingalls of the Burman Mission; and he had enjoyed in former years the instructions of Mr. Comstock, Mr. Stilson, and other Burman missionaries long since fallen asleep. They sowed the seed; and God took care that it should germinate, and grow, and ripen in his own good time.

Before the work of the mission was thoroughly begun, the people were visited with judgment. Between Nov. 5, 1861, and Jan. 7, 1872, — a period of only two months, — five hundred Shans died of small-pox; a sovereign God interposing at the outset, and, as it were, arousing the attention of the people by this terrible mortality to the warnings of the missionary addressed to the nation to flee from the wrath to come.

In May, 1862, four months after this visitation, regular worship was commenced, and a Sabbath school opened. The first Shan convert was the son of a chief. He was baptized in September, 1862; and on the 25th of this month the first Shan and Burmese church was organized, con-

sisting of nine members, of whom three were Shans. A Shan chapel was opened at a place called Laukoketaya, Jan. 18, 1863; and the same month two Shan females — the first female converts of their race — were baptized. In Toungoo on the first week of the new year seven converts had been baptized, of whom five were Shans. Other additions were made, "the Lord working with them," according to his promise. In March, 1863, the church numbered thirty members, partly Burmans and partly Shans. Up to the close of 1863, there had been forty-four baptisms in connection with the mission, and at that date there were forty-one communicants. There were also four assistants, and two schools with sixty pupils; a mission-house had been erected, a spelling-book and vocabulary was ready for printing, and four Christian tracts had been translated.

Two years later there were three churches and a hundred and two members, ten chapels and ten assistants, ten primary schools and two hundred pupils, and a training-school for native teachers and preachers. Most of this work was among the wild mountaineers, the Karens, and the Burmans; but the missionary and his assistants had preached the gospel extensively to the Burmans and Shans, made explorations, and sowed the seed of Divine truth in many new and hitherto unknown fields. At the same time it was the constant desire and effort of Mr. Bixby as speedily as possible to press through these mountain tribes to the interior of Shanland and to the borders of Western China, — the distance

to the latter being only about three hundred miles, of which more than one-third had already been traversed.

Early in 1867 Mr. and Mrs. J. N. Cushing and Miss Gage joined the mission. During the preceding year Mr. Bixby had made two tours of exploration among a savage tribe called the Saukoos, where a wide door of labor was opened to him. These people had their residence near one tribe of the Shans, and access to the one with successful effort implied equal access and successful effort among the other. While moving among these people Mr. Bixby fell in with hundreds of Shans, and had opportunities of preaching to them. In many instances he and his assistants stopped in dense jungles, and made known to multitudes of people the way of life. As a help to his work, Mr. Bixby obtained from the kings of Burmah and Siam passes to travel through their territories respectively in Shanland. These passes were signed with the royal signatures, and sealed with the royal seals; and they contained all that could be asked for in the way of protection and help.

In the middle of the year 1866, Sau Quala, the Karen preacher, baptized at Toungoo — which Mr. Bixby was constrained to make the headquarters of his mission — six converts, of whom three were Shans. Two of these were orphan girls, belonging to a family which came some years before from a distant place because they had heard that their friends had found the way to heaven, and were happy. The gospel has an attractive power; and now in one way,

now in another, the Lord Jesus fulfils his promise, "I, if I be lifted up from the earth, will draw all men unto me."

In the year 1857 it was said that as many as thirty Shans had been baptized, of whom two were preachers, going everywhere among their countrymen, and carrying the word of life. In September of that year Mr. Bixby reported that he had baptized several more converts, — Europeans, Burmans, and people of the wild tribes in the north-east. In a company of thirteen baptized on one occasion, two were men of mark, — the chief of the district and the chief of the village. A marauding chief of one of the tribes whom Mr. Bixby had visited nine months before dreamed that the teacher had come, and started from his home under the impression of this dream, and travelled a full day's journey to meet him. A treaty of peace and friendship was formed between this chief and several neighboring tribes, the effect of which would be to open up the way to the home of the Shans. Assistants were laboring among all these tribes, most of them speaking not only the Burman, but also several dialects of the Shan language; and thus entrance was prepared for the gospel through the medium of their own tongue in which they were born. Mr. Bixby wrote at this time, "I have never wavered in my belief that it is God's purpose to introduce the gospel to the Shan tribes through these mountaineers. Every year the word advances, and bids fair to gain a foothold in Shan territory."

Mr. and Mrs. Cushing determined to study at once the Shan language, without the intervening study of the Burman; and this occupied most of their energies for the first year of their residence in Toungoo. In November, 1867, Mr. Cushing varied this monotonous labor by undertaking, in company with Mr. Rose, a tour of exploration to the north, intending to proceed by the most feasible route into the heart of the Shan country.

In May, 1868, Mr. Bixby was compelled by the state of his health to abandon his work in Burmah, and return to this country, where he has since resided, a faithful and successful pastor a second time in Providence, R.I.; testing the method of labor to which he had been accustomed among the Karens in its adaptation to congregations in Christian America, and finding to his joy that human nature is essentially the same in every nation, and that faith and prayer, in connection with the preaching of the word, in every clime alike, are God's appointed means to bring men to Christ.

Mrs. Bixby remained for a time in Toungoo, and, in connection with Miss Gage, carried forward the work at the station, as far as possible in the way in which it had been conducted hitherto by Mr. Bixby. Miss Gage maintained a school with four Shan assistants, two male and two female. The pupils numbered fifty-six; and a part of the school building was devoted to strangers, who in passing that way often went in for a few moments, and heard the word of God.

In March, 1867, Mrs. Cushing gathered a school of nine Shan boys, all from heathen families, who learned under her instruction much of Christ and salvation. She had been accustomed to similar work in the "Home for Little Wanderers," in Boston, before her marriage She loved the work, and was successful in it; but owing to the failure of her health, always precarious, in the exhausting climate of Burmah, in a few months the school was necessarily suspended. A Shan assistant visited repeatedly many of the Shan villages, talking to the people, and distributing tracts. His visits awakened a spirit of inquiry, and a few persons came to the missionary to seek further instruction concerning the way of salvation. A few tracts were printed this year in Shan, and put in circulation. One man gave up offering to the priests and worshipping at pagodas, and for six months was a constant attendant on religious worship, and deeply interested in studying the Scriptures. At length he declared that he believed in Christ as the true Saviour, who alone can forgive sin. He often spoke of his faith, and boldly proclaimed it to his heathen friends.

Such instances, occasionally occurring, were the Divine seal to the work undertaken, and proved that it was not unnoticed by Him who commissioned his apostles to preach the gospel to every creature. How refreshing they must have been to the hearts of those who had given up every thing for the work of missions, and to whom souls renewed were the sweetest reward!

In 1868–69, Mr. Bixby's health being still so much impaired as to render his return to Burmah for the present unlikely, Mrs. Bixby joined him in this country. Miss Gage, feeling inadequate to sustain the duties of the station alone, withdrew to Rangoon, and afterwards joined the Burman Mission in Bassein. The whole number of churches connected with the Shan Mission in Toungoo, including Burmans, Shans, and the tribes of Northern Karens, was five; members, one hundred and thirty-four; assistants, eleven. The same year Mr. and Mrs. Cushing made two missionary tours into the Shan states, the extreme limit of their journeys being Monai City, an important Shan centre. "Wherever they went, the people gathered around them, and many listened attentively to the story of the cross. Several thousand tracts were distributed, and seed sown which, it is hoped, may bear fruit in due time." Two native assistants showed an excellent spirit, and seemed to have at heart the enlightenment and salvation of their countrymen.

In March, 1869, Mr. Cushing removed to Rangoon, establishing that city, instead of Toungoo, as the headquarters of his work, till the way into the Shan country should be fully opened. Large numbers of Shans are found in the vicinity of Rangoon, their villages being scattered here and there within a circuit of several miles; and the Shan element in that region of country is increasing. Mr. Cushing visited several of these villages with his native assistants, and some interesting cases of inquiry

occurred. Two were baptized, and two pupils in the school gave evidence of a saving change. In November of this year Mr. Cushing undertook another tour among the Shans residing far to the east of the Salwen River, into regions and among people never before visited by the living missionary. A church was organized for the first time in Rangoon, in connection with the Shan Mission, and the number of members reported was five, — truly, "the day of small things."

In 1870, as a measure of health Mr. Cushing removed again to Toungoo, that he might enjoy the benefits of an elevated country and a cooler and purer atmosphere. This year he devoted himself partly to the work of compiling a Shan dictionary, — a necessary work, as a help to the efficiency of future missionaries, — and partly to tours among the people. Mrs. Cushing also commenced a school again with a small number of Shan pupils, besides visiting the people extensively, and distributing tracts.

In the year 1871 the prospects of the mission improved. A new missionary and wife, Mr. and Mrs. E. D. Kelley, joined the mission. In July a Shan was baptized who gave promise of great usefulness, — a highly intelligent young man, who came out from his heathen associations from deliberate convictions of the truth of Christianity, and the necessity of receiving the pardon of sin through the Lord Jesus Christ. He recognized the certainty of persecution; but his heart seemed to be fixed, trusting in God. He was made the teacher of the Shan school.

The Gospel of Matthew was printed this year, thus giving the Shans in their own tongue a record of the history of the Lord Jesus Christ as the Friend of sinners. The Shan church, organized at first in Toungoo, had become the victim of many irregularities. Some of the members had gone back to idolatry; others to the Romanists; and others were living in persistent neglect of their covenant obligations. The hand of discipline was called for, and seven were excluded. Many villages were visited during the year, and regular worship in the Shan dialect maintained every Sabbath, besides a weekly prayer-meeting, and a preachers' Bible-class part of the year. There was also an increase of prayerfulness and of Christian activity generally. Candid listeners seemed to be giving the truth a careful consideration.

All this looked encouraging. Had the set time to favor this mission come? Was the Lord's hand at last stretched out to help and to save? Yes, as God sees, — but not as man sees. Mr. Kelley, who joined the mission in February, 1872, young, vigorous, and consecrated, had hoped for a long life of usefulness. He had already obtained such mastery of the language that he could speak to the people, and work effectively in the school. On the 8th of December he started on an exploring tour with Mr. Cushing through Shanland. On New Year's morning, Jan. 1, 1873, in an effort to secure a water-fowl which he had shot for their breakfast, he was accidentally drowned, and another human life, in which such hopes had

centred, and which was so full of promise, was blotted out. But He who sees the end from the beginning understands it all. "Not a sparrow falleth to the ground without your Father." He is able, while he buries his workmen, to carry on his work. The young missionary wore his crown less than a year after he had put on the harness, and left the honor of the work to others.

This year the tidings came, not only that tracts had been printed, but a grammar also. Two of the Gospels were translated, and a large dictionary compiled, which was receiving daily additions as new words were learned in intercourse with the people. These were all means for facilitating the labors of all future missionaries to the people. Many caravans of Shans came from their own States to Toungoo for purposes of trade. These caravans were constantly visited by native preachers, who left among them a hundred and fifty copies of the Gospel of Matthew and numerous tracts. A house was opened in one of the Shan villages, adjacent to six or seven others, and at a great camping-place of the Shan caravans, where a Shan preacher was stationed, and stated meetings were held. Some heard with attention, and showed themselves kindly disposed The church, small and feeble as it was, began to comprehend the duty of self-support; and, though numbering only fourteen members, contributed this year fifty-two dollars for the work of evangelization, — only a little less than four dollars per member, — "out of their penury."

The clouds, however, were not wholly withdrawn. The next year (1874) trials and interruptions interfered with the work. The Shan people were restless and uneasy, burdened by taxation, wasted by robbers, and moving from place to place. Besides this, the missionaries of a ritualistic Society made open efforts to draw away the disciples and teachers, and, by employing unworthy persons, to bring the whole work into disrepute. But amid the whole the Shan school, with its twenty-eight pupils, was the most successful school the mission had ever sustained; and the native Christians, unlike most of their countrymen, showed a strong interest in it. Miss Elizabeth Lawrence, of the Woman's Missionary Society, was added to the working force; and her Society assumed the support of the school. Three were baptized this year, and the Shan church at Toungoo numbered twenty.

The next year (1875) Mr. Cushing and wife returned to the United States on account of their impaired health; and except for the school of Miss Lawrence, which showed no great vigor, the work of the mission was suspended. In the absence of Mr. and Mrs. Cushing, preaching was kept up in the Shan chapel, and a prayer-meeting at the out-station. Several villages were visited by a Shan preacher. Five Shan girls were taught in connection with the Burman school, and three Shan converts were baptized.

In November, 1876, Mr. and Mrs. Cushing again returned to Burmah to resume their

work, and immediately made preparations to ascend the river to Bhamo, an important centre, having monthly steam communication with Rangoon. They remained at Mandelay three weeks, awaiting the royal order, without which they would not be permitted to reside in Upper Burmah. The object of this journey was to learn whether Bhamo would be a favorable point for the establishment of the headquarters of the Shan Mission.

After the necessary investigations, it became evident that Bhamo would doubtless be a most eligible centre for this purpose. Mrs. Cushing returned to Toungoo to look after the interests of the work there, and Mr. Cushing remained in Bhamo to lay the foundations of the new station. Mr. Cushing also reports five points of importance to this mission, all of which he had visited; and he expresses the opinion that "the Shan work, once taken hold of vigorously, will yield a grand return. Is it too much to plan for that during the next ten years? All these places should be occupied by men not afraid of trusting in God and going forward discreetly. Just as soon as the New Testament is done, and a good slice of the Old Testament, I am ready to go anywhere into the interior. I would go anywhere now, were it not that I am convinced that it would be a sin to delay the translation of the Holy Scriptures longer. In naming over these places, I have only one desire; and that is that you will study the Shan field, and co-operate in bringing about its occupation as speedily as possible. I have no doubt

that with the death of the king, now sixty-three years of age, the last hinderance to evangelistic labors in Upper Burmah will be swept away by the English government. Let us be in occupation of the field, as far as possible, and ready for any change in affairs to take advantage of them."

Messrs. Albert J. Lyon and Jacob A. Freiday sailed from this country in 1877, for the purpose of founding a new station for the Ka-Khyens at Bhamo, in Burmah Proper. They arrived in Rangoon Dec. 27, and reached their field of labor in February, 1878. On the passage from Rangoon to Bhamo, Mr. Lyon caught a heavy cold; and in one month from his arrival he died, "a costly sacrifice," the first-fruits unto Christ of the mission in that new field. Mrs. Lyon soon returned to America. The king of Burmah died early in 1879, leaving the government to a despotic son.

A careful perusal of the history of the mission to the Shans impresses us with the thought that if it has yielded little fruit, and in this respect comes behind other stations and missions in interest, this failure is not without cause. The work has never been prosecuted with adequate vigor. Helpers in sufficient numbers have been wanting from the beginning. Men and means corresponding to the exigency have at no time been furnished. While other and more prosperous fields have called for aid, and been re-enforced, the mission to the Shans has been allowed to faint, and falter, and wait for the supply of its wants even until now. The

history of missions has shown that a vigorous onset at the beginning has generally been followed by early success. Let the American mission at the Sandwich Islands and the British missions to others of the South Sea groups bear witness. The Divine principle holds good in missions as in benevolence, "He that soweth sparingly shall reap also sparingly." We have seen it in the various missions of our Union. It has been almost the invariable rule in missions of all Societies in every part of the earth.

But lack of prosperity in the beginning of a mission is no indication that the project does not enjoy the Divine approval. It is no proof that God has not great things in store for his people. A slender present is sometimes the antecedent of a grand future. So it was in the Greenland mission of the Moravians. So it was in the commencement of the Burman mission. So it was in the American Baptist mission to the Teloogoos. The Shans are among the heathen nations to whom the gospel is to be preached, and among whom the gospel is yet to win its trophies. A good work of preparation has been done; and in due time, here as elsewhere, the promise of God will surely be fulfilled, "I the Lord will hasten it in his time"

THE commotion excited by the cruelties of King Thebau drove all foreigners from Bhamo except our missionaries and Messrs. Stevenson and Soltau of the China Inland Mission, who all remained faithfully and fearlessly at their posts, and were preserved from all harm from the people, although some suffered much from sickness. In the latter part of 1880, the old trade-route between Bhamo and China, which had been closed twenty years before by the Panthay rebellion, was re-opened. During the present year Messrs. Stevenson and Soltau have passed over it, and crossed the empire of China from west to east, being the first Europeans to accomplish that journey. Mr. Cushing spent much time in Bhamo, endeavoring to establish the Shan mission on a firm basis, till May, 1880, when he was compelled to take a trip to Europe for the benefit of his health; since which time that mission has been in charge of Rev. J. A. Freiday, who reports that the Shans are very hard to reach.

The Shan mission at Toungoo was in the sole charge of Mrs. Cushing during the whole time of Mr. Cushing's absence in Bhamo, until the arrival of Mr. Mix. She also devoted much attention to the Burman work in that city, after Mr. and Mrs. Eveleth left for America, and superintended, at the same time, the printing of Mr. Cushing's Shan dictionary and a portion of the Shan New Testament. Her manifold labors obliged her to return to America for a season of rest, where she is at present. In the spring of 1881, Mr. Cushing was able to issue

his dictionary of the Shan language, which had employed much of his time for thirteen years. The "Rangoon Times" pronounces it "the most important addition made within the last twenty years to the material for the study of the languages of Farther India." Mr. Cushing is now in Rangoon, supervising the printing of his translation of the New Testament into the Shan language. Rev. B. J. Mix and wife reached Toungoo in December, 1879, to engage in the Shan work, but have been obliged to leave Burmah on account of the health of Mr. Mix; and the Shan workers at Toungoo are reduced in number to one, Miss M. A. Rockwood, who has been on the field since December, 1880.

The mission to the Ka-Khyens, like that to the Shans, has suffered severe losses. Rev. W. H. Roberts and wife reached Rangoon Dec. 5, 1878, and proceeded to Bhamo. Early in 1879, Mr. Roberts accompanied Mr. Cushing on a tour among the Ka-Khyen hills, in the eastern part of Burmah, and, although he suffered much from sickness, was able to accomplish much in winning the favor of some of the wild mountain-chiefs, and placing some Karen laborers in villages which were willing to receive them. Mr. Cushing had already reduced the Ka-Khyen language to writing, and done much to prepare the way for the future work in the mission; and the prospects were good for substantial progress. But Mrs. Roberts's health soon failed completely, and Mr. Roberts was obliged to take her to Rangoon for medical

treatment. She died there Aug. 6, 1880; and Mr. Roberts returned to America much broken down by sickness and sorrow. At the present time, however, he is on his way back to Burmah, accompanied by Rev. L. W. Cronkhite and wife, who also will engage in labor for the Ka-Khyens.

These people are exceedingly numerous, peopling the hills on the eastern boundary of Burmah Proper, from Theimnee, even over into Assam and Tibet. They are fierce, warlike, immoral, and independent. In January, 1880, Mr. and Mrs. Freiday made a trip over their hills into the province of Yunnan, China; and Mrs. Freiday is believed to be the only white woman who has crossed the Ka-Khyen hills. Notwithstanding their fierceness, the Ka-Khyens are supposed to be related to the Karens, whom they readily receive, and show, also, considerable hospitality to our missionaries. They guard the south-western frontier of China, and must be evangelized both for their own sake, and in order to open the millions of Western China to the gospel.

No. XI.

MISSION TO ASSAM.

Geography of Assam. — The First Missionaries. — Work of the Press. — Removal. — A Native Insurrection. — The Hill Tribes. — The First Convert. — Three Stations established. — Brighter Days. — The Pastor of Gowahati. — Missionaries called to Higher Service. — The New Testament in Assamese. — Another Revival of Religion. — Discouragements. — "The Morning Light is Breaking." — The Tract swept out, and what came of it. — The Native Missionaries. — As Doves to their Windows. — The Mission Field brought near. — A Missionary honored. — An Onward Work. — Another Tribe brought in. — Work among the Garos. — Latest Intelligence. — Conclusion.

ASSAM lies north and north-west of Burmah, bordering on China on the north-east. It is from seventy to a hundred miles in breadth, and drained by the Brahmaputra River, which flows westwardly through its centre, and then turns southerly towards Calcutta. It is inhabited by various tribes besides the Assamese, of which the most important in our history are the Garos, the Nagas, the Mikirs, and the Bengalis. The people were at first taken to be Shyans, or Shans, or branches of the Shans. They were found to be Brahminists, not Buddhists, and maintained the system of caste, that mighty engine of Satan to obstruct the influence of the gospel.

The stations of the missions, earlier and later, stand in the following order, proceeding from the easternmost: Sadiya, Jaipur, Sibsagor, Jorhat, Nowgong, Tezpur, Gowahati, Gowalpara, Tura near Gowalpara, and Haimoung in the Naga Hills. They are all on the southern side of the Brahmaputra except Tezpur, which is on the north, opposite Nowgong. The geographies call Nowgong the capital of Upper Assam, and Gowahati the capital of Lower Assam. The country, previously independent, was added to the Burman Empire in 1822, and since 1826 it has been wholly under English rule. The stations are now reached by British steamers, which ply regularly between Calcutta and the upper waters of the Brahmaputra. Sadiya, the first station adopted, is two miles from the great river.

The first missionaries were Messrs. Nathan Brown, since a missionary in Japan, and O. T. Cutter, the latter a printer. Mr. Brown is the author of the impressive and well-known missionary hymn beginning, "My soul is not at rest." These brethren had been for three years missionaries in Burmah. The Board having determined to open this new mission, these brethren, after a passage of four months on the Brahmaputra, from Calcutta to their appointed station, planted themselves at Sadiya, March 23, 1836. Sadiya is the name both of a district, and of its principal village, situated four hundred miles north of Ava, and about two hundred miles from Yunnan, a large mart of trade within the boundaries of China. They designed at the

outset to labor among the Khamtis, who had been represented as the most interesting portion of the population. But they soon found that the great body of this people lived farther east, and therefore turned their efforts to the mixed population of Sadiya, of whom the Assamese formed a portion. Mr. Bronson arrived in 1837.

The first book printed by Mr. Cutter was a spelling-book in English, Assamese, and Shyan; then a tract containing the parables of Christ in Assamese, also a Shyan version of the Sermon on the Mount. From August, 1836, Mrs. Cutter had a school of thirty or forty pupils at Sadiya. Mr. Brown commenced the translation of Matthew into Assamese Jan. 1, 1838. A Khamti catechism and an Assamese primer followed, and a Khamti dictionary by Mr. Brown was in progress. Worship in Assamese was commenced near the close of 1837. In 1838 two zayats were built near the town, which were occupied every Sunday by Messrs. Brown and Cutter; and the latter superintended a school of fifty boys. The labors of Mr. Brown were to be devoted specially to the Assamese and Khamtis, of Mr. Bronson to the Singphos, and Mr. Cutter had charge of the printing department and the superintendence of the schools.

Late in 1836 Rev. Jacob Thomas left this country to join the mission. But He who seeth not as man seeth had planned otherwise. Mr. Thomas arrived safely in Calcutta, and, sailing up the Brahmaputra in July, 1837, was already within sight of his future home, Sadiya, when a tree upon the banks, which had been loosened

from its hold by the rains, fell across the boat which conveyed him, and he was instantly killed. Thus the bright hopes of the young missionary were cut off in their very morning; and the friends of missions were left to wonder at the inscrutable methods of Him, who, in his abundant resources, knows how to dispense with the services of his servants, but at the same time successfully to carry on his work.

In May, 1838, Mr. Bronson removed to Jaipur, one of the principal posts of the East India Company, three or four days' journey south-west of Sadiya, that he might be nearer the Singphos, to whom he had been specially designated. A year later, in May, 1839, a disturbance arose, in which several Khamti chiefs were slain, and the Khamtis entirely dispersed. There were three schools in Sadiya until the station was discontinued. Sadiya continued for a season in a state of agitation, and at length it was deemed best to remove the entire mission. In a few months the military and civil officers followed the missionaries to Jaipur; and Sadiya, deserted by its inhabitants, was left to the tigers and jackals.

Mr. Bronson, at the time of the outbreak, was visiting the Nagas on the hills, making observations preparatory to the establishment of a mission for their benefit. While the work was partially suspended, the missionaries turned their attention to the acquisition of the languages of the people around them, and the preparation of books for the press. In January, 1840, Mr. Bronson again visited the Nagas

among the hills, found them eager for instruction, and resolved to establish a mission among them. On the 14th of May, 1840, Mr. and Mrs Barker and the sister of Mr. Bronson joined the mission. The latter was to be associated with her brother among the Nagas. But the Lord accepted her willingness to serve him, and in seven months took her to himself. Mr. Barker established a new station under promising circumstances at Sibsagor, in May, 1841, three days' journey below Jaipur; and the latter station, not meeting the expectation of the missionaries, was gradually abandoned. Sibsagor had a population of eight thousand, and its many advantages commended it as the most suitable place that could be selected for labors among the Assamese. Mr. Bronson was driven by the insalubrity of the climate from the hills, and removed in October, 1841, to Nowgong, in Central Assam. There were many Nagas here from the hills, but the labors of the mission were bestowed mainly on the Assamese.

Nidhiram, the first Assamese convert, was baptized by Mr. Bronson June 13, 1841. He was an apprentice in the printing-office, and on becoming a Christian, dropped the name Ram, which belonged to a pagan deity, and substituted the name of Levi Farwell. He was ever afterwards called Nidhi Levi. A school was opened at Nowgong in April, 1842, with eighty pupils. To this was added, the next year, the Nowgong Orphan Institution, which for several years was an important part of the mission work, and in which souls were trained up for

usefulness and for heaven. Six months after the baptism of Nidhi Levi, another was baptized, who had been awakened by reading a tract.

Mr. Cutter had remained with his press at Jaipur; but on account of the disturbed condition of the country, and the insecurity of the mission property, in November, 1843, he removed to Sibsagor. Mr. Barker removed first to Tezpur, and finally to Gowahati, the most important town in the province, and established a third station to take the place of Jaipur. At each of the three stations, Nowgong, Sibsagor, and Gowahati, a church was soon constituted; and these churches were gradually strengthened by occasional accessions. The institution at Nowgong, commenced with twelve pupils, continued to grow, being filled up with orphans from every part at Assam. Some of these orphans, in process of time, moved away; some went, happy and thankful, to heaven. The institution was given up in 1856, after twelve years; but from these dispersed orphans more Christian helpers were raised up than from any other single instrumentality. At the outset, six hundred dollars were contributed for the erection of the necessary buildings, and the number of inmates increased from twelve to upwards of fifty. Much of the expense was defrayed without cost to the mission.

In November, 1844, three converts were baptized at Nowgong: two of them were females.

It was in the year 1846, after nearly ten years of toil, that the seed sown began to appear in a joyful harvest. The elder pupils of the Orphan

Institution at Nowgong first felt the influence of this awakening; and during this year seven of them were baptized, besides others at the same station. In the course of the year, each of the three churches received a blessing. At the end of two years from its organization, the church of Gowahati numbered 27 members. In 1847 there were 14 schools and 381 pupils. At Gowahati a young girl, the first-fruits of the Kacharis, was baptized, and one of the Mussulman population forsook Mohammed for Christ. Eighteen were baptized this year at Gowahati, and in the three stations a total of thirty. The wide field needed more laborers, and earnest applications were sent home for re-enforcements. The health of the missionaries was enfeebled, and some of them were obliged to retire temporarily from the field.

How shall Gowahati find a pastor? was the question, after Mr. Whiting was forced to return to America. Let us see. In 1849 Mr. Stoddard baptized a native called Kandura, a boy of twelve years, from the Orphan Institution. He grew up a good scholar and a business man, and held an office under government which yielded him twenty dollars per month at Gowahati. But he voluntarily relinquished his office, and accepted the pastorship of the church, receiving seven dollars and fifty cents per month. "Can you hold out till some one arrives?" asked Mr. Bronson. "My wish is to hold on till death," was Kandura's reply.

After eight years, during which not a helper had gone to their aid, Messrs. Danforth and

Stoddard were transferred, in 1851, with their wives, — the former going to Gowahati, and the latter to Nowgong. The same year the second edition of the New Testament, translated by Mr. Brown, was printed, and baptisms occurred at all the stations, including two at Gowalpara, a new name in the history of the mission to Assam, but one destined to be a joy and rejoicing in the years to come.

In 1849 the Nowgong Institution numbered forty pupils. Two buildings were erected for its accommodation. In a place thirty miles from Gowahati, eighty young people formed themselves into a school, and sent thirty of their number to Gowahati to beg for books and a teacher. In January, 1850, Mr. Barker, disabled and returning home in search of health, died at sea, and was buried under the waves in Mozambique Channel. His missionary life extended to a period of less than ten years; but he laid good foundations, on which others have built. Thus God took one to himself, but he provided another to take his place. Mr. Daüble, a German missionary, of the Basle Missionary Society, was baptized a few days later at Tezpur, and was appointed a missionary at Nowgong. After three years of intensely earnest labor in the school, the street, and the jungle, he ended his work, and died March 23, 1853.

Messrs. Ward and Whiting joined the mission about the close of 1850. The leaven was evidently working in Assam. People came sometimes twenty or thirty miles to Gowahati, to obtain books and tracts. In 1851 there were

five native assistants, two of whom had visited the United States, and implored the churches for help. Mr. Danforth this year gave a religious book or tract to 4,238 persons in and near Gowahati, committing the seed to the Infinite Husbandman, whose it is to give the increase. At a meeting in October, 1851, seven native assistants were set apart to missionary labor, and an Association was formed.

In 1853 Mr. Cutter's connection with the mission was closed; and the care of the printing-office fell upon Dr. Brown, who, devoting himself to the work of translation, had put the New Testament into Assamese, and subjected it to repeated revisions, besides translating Genesis and other most important portions of the Old Testament. But the labor was too much for him; and in 1855 he returned to America in search of health, after a service of twenty years amid the desolations of heathenism.

The year 1852 witnessed a revival of religion in Sibsagor and Nowgong, especially in the Orphan School. Two of the oldest members of Mrs. Brown's school in Sibsagor were awakened and converted. Their joy was the means of awakening the four next younger; and for a while there was little study in the school. Mrs. Brown found that if she left them they would separate, each to find some spot where she might pray alone. The next year brought more fruit, including a young heathen girl and her mother. A few years later there was again a revival in the school, in which ten were hopefully converted. Mrs. Brown had the joy of

knowing, before she died, that all who had been under her care in the school had become Christians. There were like scenes in the Orphan School in Nowgong, and in 1853 a revival in the school in Gowahati.

The triumphant Christian death of Batiram, about this time, led to the conversion of his mother. She had been a rigid Hindoo; but by the rod of affliction the Lord knew how to subdue her. It was a long conflict; but when, in a female prayer-meeting, she knelt and cried for mercy, tears choked her utterance, and there was not a dry eye in the room. She gave up all, though it was with a severe struggle, and took her place joyfully among the disciples of Christ.

After this, for a season, the enterprise seemed destined to failure. The missionaries were driven by sickness to return home, one by one, till for a whole year Mr. Whiting was left the only missionary in the field. Then came the fearful Indian mutiny of 1857 and 1858. It is true, not a hair of the head of any of the brethren in Assam was touched; but they dreaded with good reason lest the terrible scenes of Delhi and Cawnpore might be repeated also in their province. For six months Mr. Danforth might have been seen drilling in sight of enraged and hostile sepoys, that he might be the better able to protect his family and the property of the mission in the event of an attack. After this Mr. C. F. Tolman joined the mission; but in two years, with broken health, he was forced to flee from the field. In 1864 Mr. and Mrs. Scott

tried the climate, but in two years they also were driven back to America. Had God forgotten his promise? and must the mission prove a failure? Not at all. He who cannot lie had pledged his word to his faithful servants, and was already moving for their deliverance.

In 1856 Mr. Bion, an English Baptist missionary, made a tour into Assam, touched at Gowalpara, preached, distributed tracts, and returned, and reported a wide door open for effort. But none heard. The tracts were torn in pieces, or swept out into the mud, or sold for waste paper. Who would imagine that this was the opening sentence of one of the most thrilling histories of modern evangelization? But so it is. The hour of greatest darkness precedes the day. The time of desertion is often the breaking-forth of Jehovah's glory.

Who has not heard of the Garos, — the wildest race on the hills of Assam, whom English cunning and strategy had never been able to subdue? They were without images or temples, and knew no God but the demons of the hills, whom they sought to propitiate by bloody sacrifices. Here and there one of them became sufficiently tamed to enter a government school at Gowalpara. Some of them were found among the sepoys, — native soldiers joined with the British army. When Mr. Bion visited Gowalpara, ten Garos were in the government school, and some of them had learned to read Bengali. One of them, by name Omed, received a tract and a copy of the Psalms. After a while he enlisted as a sepoy, and was set to keep guard

before a forsaken mission-house which had been rented to a British officer. His task was not an arduous one, and left him plenty of leisure. In cleaning the house for the new tenant, some torn leaves of paper were swept out. One of them this curious sepoy picked up, and, to fill up an idle hour, began to read. He felt the conviction that the leaf contained truth, and soon went to the native Christians for more books and instruction. He communicated his treasures to two others, who were likewise convinced and awakened. Finally Omed, the first of the Garo tribe, and Ramkhe, were baptized by Mr. Bronson, in February, 1863. Seven months later the first Mikir convert was baptized at Nowgong.

Omed's first question was, "Is there not a missionary for *my* people?" But there was none. He so longed for the salvation of his race, that he would willingly have gone to them with the message of salvation. But, conscious of his ignorance and unfitness, he concluded to remain as he was, gradually gaining instruction from the Sabbath labors of the native pastor, Kandura. He had a good government situation; but after a year or more he, with Ramkhe, resigned, and went forth as missionaries.

In 1866 a third Garo was baptized. About the same time eight Garos, awakened by the ministry of Omed and Ramkhe, appealed to the mission for help. Opposition was aroused, and the new converts and inquirers were called to endure suffering for Christ. Upon this Omed, leaving the hill country, removed to the valley,

built a hut of grass, and lived in it for a year, preaching to the Garos who passed on their way to market, and occasionally visiting his old acquaintances on the hills. Other families joined him. The settlement became a village, called Rajamala. It was a city of refuge for persecuted Christians. In 1867 Mr. Bronson visited them; and a church was organized consisting of forty members, including the native assistants.

Mr. and Mrs. Scott, designated to the Mikirs, had arrived in Nowgong in November, 1863. In view of this remarkable opening among the Garos, Mr. Stoddard, with his family, removed to Gowalpara, to the charge of the new station. In March, 1868, he reported a tour among the Garo people, and witnessed wonderful triumphs of Divine grace. In a beautiful grove a man had erected temporary buildings for the convenience of the missionary, where the gospel might be preached to his townspeople; and here thirteen more Garos confessed Christ. A few days later on his journey, tarrying and preaching for a week, Mr. Stoddard baptized twenty-five more. The number was now eighty-one, wearing the Christian livery; and the work extended to the right hand and the left. In June twelve more joined the company of disciples. One of them, a woman, came eight miles, bringing a large infant on her back, sometimes fording streams up to her armpits, that she might have the privilege of confessing Christ. In 1869 the mission reported a hundred and forty Christians, five churches, and eight or ten native preachers of this tribe, and

the field perpetually widening and growing in interest. Even the temporal affairs of the people were improved. The wealth of one village was said to have quadrupled during the two years since they consecrated themselves to the service of Christ. A normal school at one of the stations, having twenty-eight pupils, young men, reported twenty-five of them as baptized. All who went out from the school to teach were expected also to read, explain, and preach the Word.

In 1866 Mr. Bronson's English and Assamese Dictionary was put to press. Mr. Milton B. Comfort was added to the working force of the mission in 1867, and, together with Mr. Stoddard, stationed at Gowahati; the latter having already spent ten years in this field. The telegraph-wires now joined Gowahati with Boston, and a railroad from Calcutta towards the station had shortened the distance from that city in time about one-half. A railroad-route had also been surveyed along the valley, running through the stations of the Union. In 1869 Miss Maria Bronson Cotes joined the mission, to aid her father in his work; but in 1874 she was swept off by the cholera in Gowahati; another young life offered up to God and the cause of missions, though painful to us, doubtless acceptable in his sight. We shall know more in the future. In May, 1869, Mr. Scott died in Nowgong. Mrs. Scott remained for a season, bravely carrying forward the work which her husband had left. Two years later she had the superintendence of eleven schools. Mr. Ward also

was compelled by declining health to leave the field for a season. This year there were two schools on the Mikir hills. Rev. R. E. Neighbor and wife joined the mission in January, 1870.

In 1871 Mr. Clark, with a native helper, made a tour to the Naga Hills. At first the people, supposing him to be a government spy, would have nothing to do with him. But, when they learned his true character as a messenger of the glad tidings of the gospel, they bestowed on him every possible mark of honor. The women and children wept at his departure, and two of their chief men accompanied him as a bodyguard till he reached his home.

In June, 1872, Mr. Stoddard was joined by a new missionary, Rev. T. J. Keith. Other missionaries had visited and aided him in his work the preceding year. In one place a chief, after listening several days to the gospel, stood up in a crowded assembly of his people, and said, "I am on the Lord's side. I sacrifice no more to demons from this hour."

Early in 1873, an outrage committed by some independent Garos on a village under English protection led to an action of the English authorities in which seventy or eighty villages were reduced to submission, opening the way for the missionary to go everywhere unmolested. The report of that year said, "The hills around Sibsagor are full of inquirers; and Gowahati begins to vie with Gowalpara, as a centre for Kosari and Garo disciples. Wherever the gospel has been preached, especially where

a Christian school has been started, there are converts waiting for the coming of the missionary, to be baptized and gathered into churches. A school for girls was commenced at Gowalpara, under Mrs. Keith; and ten Garo girls were under its influence. At the close of 1874, the number of Garo church-members was reported about four hundred; the Gospel of Matthew had been translated and printed for them; three primary reading-books had been prepared; and a dictionary, containing four thousand words in common use in this dialect, which six or seven years before had no written character, had been printed at government expense.

Messrs. M. C. Mason and E. G. Phillips, with their wives, joined the mission with reference to one or two new stations, but settled down temporarily at Gowalpara. In 1875 the accessions indicated a healthy advancement of Divine truth among the people. During that year one hundred and four were baptized, and the Association, previously formed, held its second annual meeting. A spirit of Christian benevolence began to develop itself among the people.

Two new stations were now formed for the Garo work, — the first at Tura, Mr. Phillips resident missionary; the second at Haimoung, Rev. E. W. Clark missionary. The former station is a hundred miles into the hills, in the heart of the Garo country, and the chief town of the tribe. The other station is between Assam and Burmah, in the Naga Hills. The people are a hardy and savage race, but they gave Mr. Clark a cordial welcome. At the

Garo Association in January, 1876, one hundred and fifty Garo Christians were present. A new church was organized in an out-station, with a native pastor; and a second church at Damra, the site of the normal school. Garo members reported, 488.

The work of the mission at all points was one of growing interest. New fields constantly opened. New converts came from distant places to learn of Christ and salvation, and to take upon them the livery of Christ's disciples. Interesting incidents continually occurred, and the white waving fields invited the sickle of the reaper. The single phrase, "an ever onward work," describes the whole.

In the midst of this wonderful advancement, and the need of more laborers, Dr. Ward was suddenly called away, August, 1873, by consumption, — an efficient worker, taken to his reward in the vigor of his age and usefulness, and universally lamented. The Kohls, or Chota Nagpores, — a tribe attracted from Central India to the Assamese tea-gardens, who had heard of Christ through German missionaries in their native wilds, — began about this time to yield fruit in baptized converts. In 1875 Rev. A. K. Gurney joined the mission at Sibsagor.

From October, 1874, to April, 1876, 104 Garos were baptized, and added to the different churches. At the second annual meeting of the Garo Association, in 1875, two hundred delegates were present. The Four Gospels had been rendered by Mr. Keith into the Garo language. Many of the people from distant villages sent

to the missionaries, asking for some one to teach them the way of life.

Tura, the residence of Mr. Phillips, is, for various reasons, a station of considerable importance. The station was begun in November, 1876. A native convert proposed, after the labors of the day were over, to gather the people at one of their houses every evening to worship God. During the year 1876, thirty-eight were baptized at Gowahati; several were candidates for the ordinance on the Garo Hills, and twenty in the out-stations. The Kohl work near Sibsagor was very encouraging: the church at that station numbered seventy-four of this tribe. A church was formed at Tura in 1877, and in the Garo Association there was a total of 617 members. The spirit of Christian sympathy towards their fellow-Christians, the Teloogoos, dying by famine, prompted them to make a collection for their wants, as did the churches of Macedonia for the poor at Jerusalem. Another native Garo, formerly a priest, was ordained, in connection with the Association. The same day six candidates were baptized, — one of them a woman, who had been a believer several years, but subject to persecution from her husband. She now asked for baptism, notwithstanding his threat to cast her off. Her love to her husband, manifested by her desire for his conversion, was very impressive; but her love to Christ was greater. There are eight ordained Garo preachers and two Kohl preachers. A monthly periodical, the "Orunodoi" (The Rising Day), has been published since 1846 by the missionaries. A new

station has been opened at Dibrugor, and Dr. Bronson has removed thither.

The latest intelligence gives seven stations in the mission to Assam, where American missionaries reside; 13 churches; 1,058 members; 10 ordained and 31 unordained native preachers; 442 pupils in schools. Baptized last year in connection with Gowalpara, 132; Tura, 6; Gowahati, 93; Nowgong, 8; Sibsagor, 11: total, 250.

The mission in Assam has been sustained forty-three years, — a little more than a generation of men. It has conveyed the gospel to tribe after tribe in the hills and on the plains adjoining the Brahmaputra. The lives of valued men and women have been sacrificed in the enterprise, and the work is still unfinished. But who can contemplate what has been accomplished in the history of "souls renewed and sins forgiven," in disciples partly living, and partly gone home to heaven, renovated, elevated, instructed, comforted, sanctified, saved, and in the revenues of glory brought to the Lord Jesus Christ, and not say, "The work, with its results, is worth all it has cost"?

Rev. C. D. King reached Calcutta Dec. 10, 1878, and on the 14th was married to Miss Anna M. Sweet of Nowgong. Mr. and Mrs. King proceeded to Assam with the intention of establishing a new mission-station at Kohima, near the southern border of Assam, among the Angami tribe of the Nagas. They had completed the preliminary arrangements, and advanced as far as Samaguting on the way to their new station, when, in October, 1879, an uprising of this tribe against the British authority took place, and all civilians were compelled to retire from the hills. For a time Mr. and Mrs. King were exposed to great danger, and only escaped at the cost of great suffering and privation, which broke down Mrs. King's health, so that she was compelled to return to the United States in March, 1880. Mr. King spent a whole year at Sibsagor, studying the Assamese language, and waiting for a new opportunity to reach his station. This he was able to accomplish Feb. 21, 1881; and he reports that the work opens with favorable prospects.

Rev. A. K. Gurney has kept steadily at work at Sibsagor, translating and printing the Scriptures for the Assamese. He has been frequently called from his literary work to baptize converts among the Kohls,—laborers in the tea-gardens in the vicinity of his station. These people seem all ready to receive the gospel; and the slight labors that have been bestowed upon them have been abundantly rewarded. They

offer one of the most promising fields of labor for a new missionary.

In November, 1878, Dr. Bronson left Gowahati, and reached America in May, 1879. Since he left, the mission-work at Gowahati has been conducted by Rev. Kandura, a native Assamese, with great prudence, faithfulness, and success. Especially in the out-stations, large numbers have been baptized by him, and the blessing of the Lord seems to be upon him. It is surely a matter for great encouragement, when the natives are found to be capable of conducting their own religious work, leaving the missionaries whom we send out free to go to "the regions beyond."

On Jan. 9, 1880, the prosperous mission among the Garos suffered a sad calamity in the burning of Mr. Mason's new house at Tura. Not only were the missionaries exposed to much personal loss and suffering, but several valuable manuscripts were destroyed, including Mr. Keith's Garo dictionary and grammar, a Garo translation of a portion of the Acts, an arithmetic, and other translations which it will require much time and labor to reproduce. The house is rebuilt; but the strain has proved too great for the strength of Mr. and Mrs. Mason, and they must seek a change of climate by a voyage to Burmah, and may be obliged, as well as Miss Russell, to return to America.

In Assam there are now connected with the missionary Union fifty-six native preachers, thirty-six churches, and sixteen hundred and sixteen members.

No. XII.

MISSION IN SIAM.

The First Missionary in Siam — Geography of Bangkok. — The First Baptism. — The Chinese Work in Bangkok. — Dr. Dean and other Re-enforcements. — The First Church Organized. — Death of Mr. Slatter. — Progress and Mystery. — The New Testament in Siamese. — Arrival of Mr. Ashmore. — Death of Dr. Jones. — Tokens of Growth. — Another Early Summons. — A Year of Refreshing. — The Siamese Work Suspended. — Changes in the Mission. — Remarkable Ingathering. — Latest Intelligence. — Review.

THE first mission in Asia undertaken by the American Baptists, after the mission in Burmah, was the mission in Siam. The first missionary of the Baptist General Convention to Siam was Rev. John Taylor Jones. He was originally designated to Burmah, and arrived in Maulmain in February, 1831; and had already made such attainments in the language of Burmah, that he was able to preach to the people in their own tongue. But he was set apart by the choice of his brethren to commence a mission in Siam; and, taking passage for that country by way of Penang and Singapore, he arrived in Bangkok March 25, 1833.

Bangkok is the capital of Siam, but only a small portion of the population is composed of

Siamese people. The principal races in the city, besides the Siamese, are the Chinese and Burmans. The city is twenty-five miles from the sea, on the river Meinam, "mother of waters." The river is two miles wide at its mouth, but less than half a mile wide at Bangkok, which covers an island in the river, and extends along both shores, several miles, above and below. The population of the city is variously estimated. Dr. Malcom set it down at about 100,000; Gutzlaff at 410,000; Tomlin estimated the Siamese population at 8,000; Abeel thought the priests alone numbered 10,000. Of the entire population of the city, Gutzlaff estimated the Chinese at 350,000.

The religion of Siam is Buddhism. In this respect, the different races are on the same footing. They all have the same idolatry, and are alike ignorant of the true God. The previous residence of Mr. and Mrs. Jones in Burmah prepared them to be useful at once to the Burmese people in the city; and they embraced every opportunity to tell them of the way of salvation. During the period after they left Maulmain, and before they reached Bangkok, they had become somewhat acquainted with the Siamese language, having studied it, with the aid of such teachers as they could find, much of the time for a period of six months.

Mr. Jones sat down to his solitary work of perfecting his knowledge of the language of the Siamese, at the same time making known the gospel message to other races also, as he had opportunity, and to the Chinese through the

Siamese. He did not labor long without seeing some fruit. The Lord's Supper was administered for the first time in Bangkok, Dec. 1, 1833; Mr. Jones and his wife being the only communicants. A week later, Dec. 8, the first baptism was administered. The candidates were three in number, all Chinese, and all men.

At so early a period in the work, considerable progress had been already made in the preparation of a Siamese dictionary, as a help to future missionaries. In this work Mrs. Jones was an important helper, devoting much time for a whole year in arranging and copying the materials. The Chinese work seemed to be thrust upon the mission from the beginning. But Mr. Jones steadily devoted himself to laboring for the Siamese. Notwithstanding, a little assembly of a dozen Chinese was accustomed to meet at his house for worship, led by Bunti, one of the Chinese converts baptized. They had the Bible in Chinese, and several tracts, which were freely distributed. Mr. Jones had completed in September, 1833, a catechism on geography and astronomy in Siamese, besides translating into that language a small Burman tract containing a summary of Christian doctrines.

In 1834 Rev. William Dean and wife joined the mission. This was the commencement of the Chinese department; and Mr. Dean was the first foreigner who ever studied the Tie Chiu dialect, which is the dialect chiefly spoken by the Chinese of Bangkok. He first preached in that language in August, 1835, to an audience of thirty-four. In two months the congregation

increased to fifty. Three more Chinese converts were baptized in December, 1835; and one of those baptized at the first time of the administration of the ordinance died in Christian triumph in March, 1836, — the first-fruits of the Chinese in Bangkok to Christ. In the mean time, Messrs. Alanson Reed and J. L. Shuck had been appointed missionaries to the Chinese of Siam, and sailed from Boston in September, 1835, reaching Bangkok July 1, 1836. Mr. Reed in March, 1837, took a floating house on the river, and established a new centre for Christian worship two miles above Bangkok, from which many excursions were made, and many tracts distributed. But his labors were of brief duration. On the 29th of August, only five months after the commencement of this enterprise, he was called to put off the harness and to wear the celestial crown. He died at Bangkok at the early age of thirty years. The same month Mr. Shuck was transferred to the empire of China, and commenced a mission in Macao, which, in March, 1842, was transferred to Hong Kong.

Mr. Davenport, a preacher and printer, arrived in Bangkok in July, 1836, to join the mission, bringing with him presses and types in both Siamese and Chinese. He labored in Siam about nine years, and then returned to this country on account of impaired health; and died of disease contracted during his mission life, Nov. 24, 1848, aged thirty-nine years.

By March, 1837, Mr. Jones had made some progress in translating the New Testament into

Siamese, portions of which were printed and in circulation. A sheet tract containing the Ten Commandments was printed, to be pasted on the walls of the houses of the people, after the national custom. On the 1st of July, 1837, during the visit of Rev. Mr. Malcom, the first church was formed in Bangkok. The occasion was one of rare interest. The actors, the circumstances, the surroundings, the memories and associations of the past, the hopes and promises and at the same time the uncertainty of the future, made the scene one never to be forgotten.

In the year 1839 Rev. Josiah Goddard was added to the Chinese department of the mission, and Rev. C. H. Slafter to the Siamese. A chapel was built, and three Chinese were added to the church by baptism. The attendance on Chinese worship was about twenty, and on the Siamese, from thirty to fifty. Mr. Slafter carried with him to Siam a second printing-press. Up to this date more than forty thousand copies of different works had been printed, embracing nearly a million pages. An English and Siamese school was taught by Mrs. Davenport; and a small Chinese school by Mrs. Dean, Mrs. Reed, and others.

Mr. Slafter's missionary life was soon ended. He reached Bangkok Aug. 22, 1839; and died April 7, 1840, aged twenty-nine. His widow, after an intervening marriage, became the wife of Dr. Dean, and still lives, a loving and efficient worker in the cause of missions. The brief service which Mr. Slafter was permitted

to render to the missionary enterprise is one of the mysteries of Divine Providence, concerning which we are compelled to say, "We know not now, but we shall know hereafter."

In October, 1839, three more Chinese converts were baptized, making the native members nine, and the whole church, including missionaries, seventeen. The New Testament in Siamese was completed, except Hebrews and Revelation, in December of this year; and in 1840 fifty-eight thousand copies were distributed.

In 1841 another step was taken in advance. Besides the baptism of six Chinese and one Siamese, a class in theology was formed by Dr. Dean; and thus a beginning was made of training native Chinese preachers to aid in the work of preaching the gospel to their countrymen. But in February, 1842, — so precarious are the plans of men under the mysterious operations of Divine Providence, — on account of impaired health Dr. Dean removed to Hong Kong; and, except for a brief visit in aid of Dr. Jones in 1850, he returned no more as a Christian laborer to Bangkok till 1864.

Near the close of 1843, Mr. J. H. Chandler, a printer and machinist, joined the missionary force, after a short residence in Maulmain, and served the Union thirteen years. He was a deacon of the Chinese church, and a man of great mechanical genius. Though not a preacher, his influence in Siam was very important. Siam at that time had a king and princes of intelligence and culture, who understood the advan-

tages of modern improvements, and desired their introduction into the kingdom. One of the princes was in constant intercourse with Mr. Chandler; and the latter both instructed him, and aided him in carrying out his projected improvements. A printing-office on his premises and a steamboat in the river Meinam were among the fruits of this enlightened spirit in the palace. Mr. Chandler was able by his mechanical skill to give a stimulus to the nation in a new direction, which in the end will undoubtedly help the cause of Christianity.

In 1844 the missionaries travelled several miles into the interior to distribute tracts. They made arrangements to commence an out-station some miles away from Bangkok. About this time a house and land were purchased in Bangkok for aged, poor, and sick members of the church. Thus religion bore its legitimate fruit. The same year the New Testament in Siamese, by Dr. Jones, was finished and published. But the next year mission-work in the Siamese department was suspended, on account of the absence of Dr. Jones, who found it necessary to revisit his native land. Mr. and Mrs. Davenport, also in impaired health, were obliged to relinquish the mission. Mr. and Mrs. Jencks joined the mission Dec. 14, 1846, but made only a brief stay on account of the feebleness of Mrs. Jencks, who died a year afterwards on the passage home. Some attention was given to compiling a Tie Chiu dictionary for the benefit of present and future missionaries. Calls for religious tracts became more numerous, an un-

usual number of which went into the families of princes and nobles. About seventy copies found their way into the family of one of the highest princes, who sent his servant every Sabbath for a long time to obtain them. The Chinese hearers at the chapel now numbered from thirty to forty-five.

In March, 1848, Mr. Goddard removed to Ningpo, in China, and commenced a mission there, which still lives, — the son now having in efficient charge the work which his father efficiently began. Mr. Goddard was a missionary in Bangkok eight years, and in Ningpo six, — a man of good report, and still spoken of in China with honor.

Miss Harriet H. Morse, who had been previously connected with an Indian mission near Lake Superior, joined the mission Feb. 18, 1848, specially to labor in the Siamese department. She did excellent service till January, 1855, when failing health compelled her to return to America.

Mr. and Mrs. Ashmore joined the mission in April, 1851, and remained in connection with it nearly seven years. Mr. Ashmore has since been a most efficient and trusted missionary at Swatow, in China. The native church now began to understand and practise the grace of liberality. In 1848–49 they supported the principal native assistant entirely for the year, besides sustaining two schools, in part, more than six months. In 1850 the assistant died, and Dr. Dean returned for a few months from Hong Kong to Bangkok. The church num-

bered thirty-five members, of whom thirty were native believers.

A great calamity now befell the mission. Jan. 4, 1851, the buildings and property of the mission were entirely destroyed by fire, involving a loss of from ten to fifteen thousand dollars. And still another disaster: in September of this year Dr. Jones died, the father of the mission. He was an excellent and highly honored missionary, and won the respect and esteem of the Siamese court. His knowledge of the language is said to have been wonderfully extensive and accurate, and the testimony of some of the best-educated of the people was that in this respect few natives could equal him.

This year a decree was issued, tolerating Christian worship and missionary itineracy. By invitation of the king, the female members of the mission visited the palace daily, to instruct the ladies of the court in English. The contributions of the church were equal to one dollar per member.

In 1853 eight Siamese converts were baptized. In 1854 Mr. Chandler, who had been temporarily in America, returned to the mission, and Rev. Robert Telford was added to the laborers. He did faithful service for ten years, and returned to the United States in 1864, on account of the failure of Mrs. Telford's health. After the death of Dr. Jones, Rev. S. J. Smith, born in Hindostan, and who had been associated with Dr. Jones for several years, having been appointed a missionary in 1848, married the widow of Dr. Jones, and has ever since

been helpful in the Siamese work. Mrs. Smith, being familiar with the language, taught a boarding-school of forty-two pupils in 1857 at private charges. The next year her pupils numbered sixty-six; the Bible and religious works were the principal text-books. Mr. Smith, as interpreter for the Siamese government, and owning an extensive printing-establishment, bears his own expenses, and labors as he has opportunity in the gospel, without being any longer dependent on the funds of the Union.

A second place of public worship was opened in 1859, and in 1860 there was a period of special religious interest. The native members formed a "Society for the Diffusion of the Religion of Jesus," which supported one colporter.

In 1861 a new chapel was erected, and more than two thousand dollars were subscribed towards the building by the first and second kings, nobles, princes, &c. In 1863 the Chinese church, by the departure of Mr. Telford, was left without a missionary. The Chinese church then numbered thirteen, and the Siamese twenty-eight. Since that time, no missionary has been sent from this country to labor in the Siamese department.

In August, 1864, Rev. Cyrus A. Chilcott sailed from New York to join the Chinese mission in Bangkok. High hopes were centred in his coming. Young, ardent, gifted, it was easy to anticipate for him many years of usefulness. But God seeth not as man seeth. In just one year and five days his labors on earth were

ended, and he was called to higher service. Miss Fielde, his betrothed, left this country to join him, eleven days before his death. No telegram could reach her in mid-ocean, and she learned her loss only on her arrival in China. But she remained a faithful and devoted missionary for several years in Bangkok, and since that time in connection with the mission at Swatow, in China. Dr. Dean returned, after several years' absence, to Bangkok, and Miss Fielde labored under his direction.

In the report of 1867 is a mingled wail of sadness and song of hope. The work, though feeble, was, in the judgment of Dr. Dean, worthy to be cherished and carried forward. Since the church was organized, in 1837, fifty-one Chinese had been baptized. Much preparatory work had been done, and there was sufficient ground to labor on in hope. God "himself knew what he would do" — as the sequel will prove.

Rev. William M. Lisle and wife joined the mission, full of hope, in January, 1868; but he was almost immediately prostrated by disease, and compelled to flee for his life to his native land. The next year, 1869, the mission was re-enforced by Rev. S. B. and Mrs. Partridge. Mr. Partridge had been a signal-officer of great bravery during the war of the Rebellion, and was fitted to do valiant service for Christ. He came at the right time. The year preceding had been a year of precious ingathering, such as the mission had never seen, and forty-five Chinese converts were baptized, — a number

equal to all that had been baptized during the preceding thirty years of the mission. Many of these converts resided at the out-stations, and they were the garnered fruit of the labors of many missionaries now departed or fallen asleep. The year 1868 was also a year of rich blessing. Two chapels were dedicated, and two churches organized at the out-stations.

In 1869 the work for the specific benefit of the Siamese was suspended, for the reasons that no very satisfactory results of labor had been reported for several years, the work for the Chinese in Bangkok was far more encouraging, and other fields of more promise claimed all the funds that were at the command of the Committee. Notwithstanding, through the present Mrs. Dean and Mr. and Mrs. S. J. Smith, all of whom understand the Siamese language, seed has continued to be sown among the people of that race, in the hope that it may be watched over by the Divine Spirit, and by and by bring forth fruit unto eternal life.

In 1871 Miss Fielde was transferred to the station at Swatow. In 1872 the question was suggested by the Executive Committee, whether it was expedient to maintain a mission for the Chinese at Bangkok, instead of concentrating the efforts of the brethren on some spot in the great empire of China itself. Dr. Dean, with his knowledge and wide and long experience, favored the continuance of the work in Bangkok. Mr. Partridge, however, was transferred to Swatow four years from the time he began his work; and Dr. Dean was left alone, with

his family, in Bangkok, in charge of the Chinese department. Mrs. Dean, who learned the Siamese language in the earlier period of her residence in Siam, continued to teach the women and children of that race; and in 1872 two of the former were baptized. The number of members on the roll of the three churches was seventy-eight; but the lamp burned somewhat dimly. However, in the year 1873, thirty were baptized, and three or four young men were instructed in a theological class, with reference to future usefulness as preachers of the gospel.

The year 1874 was the most remarkable in the entire history of the mission. All the outstations received large additions by baptism, as well as Bangkok; two new churches were constituted, two chapels were finished, and a pastor ordained. The spirit of inquiry was awakened among the Siamese: the women, and even Buddhist priests, came to Mrs. Dean for instruction. Many others abandoned idolatry, and asked for baptism, professing their purpose to lead Christian lives. When we hear of eleven baptized at one station, seventeen at another, twenty-five at a third, and eighty-four at a fourth, we cannot forbear to exclaim, "What hath God wrought!" The additions by baptism to all the churches were one hundred and forty. The pastor's heart was made glad, like Simeon's in the temple. The work continued into the next year, and ninety more were baptized, making the whole number three hundred and seventeen. The following is a summary of Dr

Dean's labors up to the year 1876. In his forty years of service, Dr. Dean has gathered six Chinese churches, superintended the building of four Chinese chapels, ordained three Chinese pastors, besides training two who were ordained by others, and baptized three hundred and thirty-nine Chinese disciples, of whom twelve became preachers of the gospel.

The year 1876 indicated a natural re-action after so great a blessing. This year also Dr. Dean made another brief visit to his native land; and his absence was evidently felt by the people, who, notwithstanding the presence of their native pastors, were as sheep without a shepherd.

In 1877 we find a report of six churches, 418 members, and 61 baptized during the year. At one of the out-stations 24 were baptized, and 80 sat down together at the Lord's Supper. Every one of the newly baptized gave his contribution towards a new chapel about to be built. At another out-station, seven were baptized, and another chapel in the place of one that had been burned was projected. The pastor was a Chinese convert, the first baptized at that point. A very effective force of native preachers is being raised up; one of the native preachers is supported by the church, another by Dr. Dean. There are seven chapels, two ordained and six unordained native preachers, six churches, and five out-stations. The Chinese work in Bangkok is apparently crystallizing into permanent form, and with an increase of laborers it would be even more fruitful.

Singularly enough the Government of Siam has arrayed itself in favor of the religion of Christ. A proclamation was issued in October, 1878, of which the following is an extract:—

"Whoever is of the opinion that any particular religion is correct, let him hold to it as he pleases: the right or wrong will be to the person who holds to it. In the treaties and in the customs of the kingdom of Siam, there is no prohibition against persons who shall hold to any particular religion. If any one is of the opinion that the religion of the Lord Jesus is good, let him hold to it freely.

"Whenever there is government work, persons who hold to the religion of the Lord Jesus must perform it. No religion is henceforth allowed to interfere in government work. Whoever shall hold to any system of religion, let him do so freely. Let no Phraya Lao, Taosaan, or common person, being a relative or a master of a person holding to the religion of the Lord Jesus, interfere in any affair which that religion does not permit or allow to be done, as worshipping spirits, feasting spirits, and various employments on Sunday. Let there be no compulsion or constraint to practise or to do any thing of the kind: it is absolutely forbidden. Only war and business of absolute importance are excepted. At such times they must serve on Sunday, but let there be no impositions."

The mission to the people of Bangkok has been full of vicissitudes; and the residence of the missionaries there has been, generally, of brief duration. Dr. Jones, the first resident at the station, was there eighteen years; Dr. Dean has labored there twenty-two years; Mr. Davenport and Mr. Telford, nine years each; Mr. Goddard, seven and a half; Dr. Ashmore and Miss Morse, seven years each; Miss Fielde, six years; Mr. Partridge, four years; Mr. Chilcott, one

year; Mr. Slafter, less than eight months; Mr. Reed, five months; and Mr. Lisle was forced to return home immediately after his arrival. Dr. Jones, Messrs. Davenport, Goddard, Chilcott, Slafter, and Reed, are dead; Dr. Ashmore, Mr. Partridge and wife, and Miss Fielde, were transferred to China.

The history of this mission illustrates the nature of the pilgrim-life of missionaries, moving hither and thither like shepherds' tents; the long and discouraging labors which often seem of little avail; and the manner in which, at his "set time," God interposes, and the seed, long buried, springs to life, and brings forth fruit.

Dr. Dean wrote, some time since, in this strain: "The cause is the Lord's, and his work is soon to prevail, however much may be the trial to our faith and patience. The everlasting God, Jehovah, fainteth not, neither is weary; therefore we need not faint."

In January, 1879, the King of Siam published a proclamation of religious freedom to all persons in his kingdom. Within the last few years he has instituted many measures of reform, and is considered the most civilized and progressive ruler in Asia, with the exception of the Emperor of Japan. The work of our mission has received his personal approval and encouragement. Up to this time it has been found impossible to obtain a missionary to go to the assistance of Dr. Dean; and he continues to conduct the work alone, Mrs. Dean having returned to America in 1881. June 27, 1881, Dr. Dean reported fifty new converts baptized on the River Banplakong, which increases the number of members in Siam to five hundred. Churches, six; native preachers, six.

No. XIII.

MISSION TO THE TELOOGOOS.

Geography. — Preparatory Work. — The Mission begun. — The Work in Madras. — The Station at Nellore. — Re-enforcement. — Church constituted. — The Missionaries return Home. — Shall the Mission be relinquished? — Mr. Jewett joins the Mission. — "The Lone Star." — Re-enforcement. — The Lonely Prayer-Meeting. — Revival. — The Young Surveyor. — The Missionary at Ongole. — A Vigorous Advance. — New Churches and Helpers. — "Four Men for the Teloogoos." — On a New Key. — Theological Seminary. — Church at Alloor. — New Blessings. — Days of Darkness. — Faith's Predictions. — The Famine. — The New Pentecost. — Present State of the Mission. — Faith's Victory.

THE Teloogoos number about eighteen millions, and are found in a territory extending along the western coast of the Bay of Bengal, six or seven hundred miles in length from north to south, and reaching from the coast inland a distance of three or four hundred miles from east to west. The places most frequently mentioned in this sketch are Nellore, one hundred and ten miles north of Madras, and one thousand miles from Calcutta; Ongole, seventy-three miles north of Nellore; Ramapatam, forty-five miles from Nellore, and intermediate between the two former, and all three on the coast or within a few miles of it; Masulipatam, Coconada, and Vizigapatam, north-east of Ongole, and

in the order in which they are here written. Secunderabad is north-west of Nellore, being in the interior of India, and two hundred and seventy miles from Ongole.

The Teloogoos, though a distinct people, yet, like the Jews, are a nation without a country, having no territory which they can call their own. Besides the densely-peopled regions where they chiefly dwell, they are found in considerable numbers in all the towns and cities of Southern India, and many individuals push their way across the Bay of Bengal into Burmah and other kingdoms. From one-sixth to one-half of the people of Madras are said to be Teloogoos. Several of them are found in Burmah, and some of them have embraced the gospel in Rangoon. Their language, though difficult of acquisition, is wonderfully smooth and sweet, so that it is often called the Italian of India.

The largest city of the Teloogoos is Masulipatam, which has a population of eighty thousand. The other leading cities are Nellore, Guntoor, Vizigapatam, Chicacole, Berhampore, and Ganjam, numbering from twelve thousand to twenty thousand each.

Their religion is Brahminism. Caste prevails among the Teloogoos, which puts impassable barriers between the different classes of society, and is a serious hinderance to the progress of Christianity.

The attention of American Baptists was first directed to the Teloogoos in 1835, by the Rev. Amos Sutton, a missionary in Orissa, a province which lies north of Madras. Mr. Sutton had

married Mrs. Colman, widow of Rev. James Colman, one of our earliest missionaries to Burmah, and who had remained in India after the death of her husband. Thus an indirect relation seemed to subsist between the earliest work of American Baptists in Burmah, and the mission to the Teloogoos.

The London Missionary Society sent missionaries in 1805 to the Teloogoos, — the earliest mission of that Society in India; but the enterprise was attended with little or no success, and was practically abandoned. A grammar and dictionary of the language, however, were prepared, and the Serampore missionaries translated the entire Bible into Teloogoo: the New Testament and portions of the Old were printed between 1817 and 1821. Teloogoo hymns and a translation of "Pilgrim's Progress" were printed later.

At the triennial meeting of the Baptist General Convention in Richmond, in April, 1835, the Board were authorized to "establish new missions in every unoccupied field where there was a reasonable prospect of success." Encouraged by this direction, the Board decided to comply with the recommendation of Mr. Sutton, and to establish a mission among the Teloogoos.

It was on the 20th of September, 1835, that Rev. Samuel S. Day and wife, and Rev. Elisha L. Abbott, received their public instructions as missionaries to the Teloogoos; and two days afterwards they sailed from Boston in company with Rev. Dr. Malcom and a large number of

missionaries to the East, among whom was Rev. Amos Sutton. On their arrival in Calcutta in February, 1836, it was decided that Mr. Abbott should join the Karen Mission in British Burmah, whither he went immediately, and left Mr. Day to commence the Teloogoo Mission.

Mr. Day took up his residence at Vizagapatam, one of the principal cities of the Teloogoo people, engaged a Brahmin for his teacher, and commenced the study of the language; but in August, 1836, he removed to Chicacole, and there began direct efforts for the evangelization of the people. Schools were established; and strangers came from a distance of thirty or forty miles, to inquire about the new religion. In a tour of one hundred and twenty miles into the interior, Mr. Day visited forty towns and villages, and found many of them inviting fields of labor, though in several of them a missionary, or even a native Christian, had never been seen before.

In the following March, 1837, Madras was fixed upon as the seat of the mission. Three schools were established; a native preacher from Berhampore, who accompanied Mr. Day, maintained public worship in Teloogoo; and Mr. Day preached to the British residents in English. Many tracts and portions of Scripture were distributed among the native population of the higher and middle classes; and it was found that a large portion of the people, especially the males, were able to read. A church was organized, consisting of sixteen members, English, Eurasians, Hindoos, and Burmans, with

a branch at Bellary, where there was a branch of the Maulmain English Church, composed of soldiers of the regiment stationed there.

But Mr. Day felt the importance of having a location where he could exert a more direct influence on the Teloogoos. Notwithstanding all his efforts and all his success hitherto, not a Teloogoo had yet embraced Christ. Congregations of from twenty-five to a hundred gathered around him in the street; but they met the preaching of the gospel with the same objections which Carey had encountered nearly half a century before. They circulated evil and false reports, hoping to abridge or destroy his influence. Once, while he was preaching at a festival, blows were used: he was severely beaten, driven back through a narrow street, and barely escaped being trampled to death.

Just at this time a native assistant, a Tamil man from Nellore, a place inhabited wholly by Teloogoos, called the attention of Mr. Day to this inviting field; and in 1840 Mr. Day removed thither with his family. Shortly afterwards, Rev. Stephen Van Husen and wife joined the mission; and on the 27th of September, 1840, Mr. Day baptized the first Christian convert from among the Teloogoos. A compound of eight acres was obtained, and a mission-house and zayat were built. The church at Madras, left without a leader, in due time ceased to exist; but some of its members joined a church a few miles distant from the city.

In 1842 two assistants were under instruction, and several natives gave evidence of

conversion. In 1843 three more were baptized, one a Teloogoo woman, and another of Teloogoo extraction. Oct. 12, 1844, a church was constituted in Nellore, of eight members, including the missionaries and their wives. The schools of the mission were prosperous; and many parents were willing to have their children attend, who would not admit a missionary into their houses. In the mean time, much preaching was done in the highways and at the corners of the streets. The parents visited the schools, where they heard more or less of gospel truth. The seed was sown among the people; and, though there was no marked attention, the servants of God had learned to labor and wait in patience and hope.

But, in the year 1845, both the missionaries were compelled by failing health to retire from the mission; and it was left without any American head for more than three years. Mr. Van Husen reached this country in October, and never resumed the mission-work in India. He died in Brattleborough, Vt., in December, 1854, aged forty-two. The same month that Mr. Van Husen arrived in the United States, Mr. Day was completely prostrated, and arrived home in June, 1846. So sudden and severe was the sickness of Mr. Day, that he was unable to make any provision for the continuance of the work at Nellore. The mission property, the schools and the little church, embracing only two Teloogoo converts, were taken in charge by a Eurasian preacher, aided by two native Christians. It was a time for unbelief to triumph, and to

cry, "Ten years of missionary labor, and this is all the fruit!"

At the annual meeting of the Union the question came up for debate, "Shall the Teloogoo Mission be abandoned, or shall it be continued and re-enforced?" Many lacked faith and courage, and were inclined to abandon it, and expend the funds of the churches on more promising fields. And perhaps it was only the melting eloquence of Dr. Judson, who was providentially present, during his visit to this country, that saved it. God had honored him already. He honored him now again, as the sequel will show. When he stood up before that vast audience, scarcely able to utter a word so as to be heard, but with his pleading countenance interceded for the mission, saying, "I would cheerfully, at my age, cross the Bay of Bengal, and learn a new language, rather than lift up my hand for the abandonment of this work," — it was a scene and a plea not to be resisted. Many a tearful eye looked up to heaven with new faith and consecration, and many a throbbing heart felt a new pulsation of missionary zeal. Mr. Day also strenuously urged that the mission should be continued and re-enforced. Mr. Sutton, of Orissa, bearing his last testimony before the churches of America, and about to return to his chosen field to labor and to die, lifted up his voice in behalf of "the little one," in confident faith that God would yet make it "a strong nation." The pleas were successful, for the time. It was determined, for the present at least, not to advise the dissolution of the

mission, but wait for further indications of Providence, leaving events to decide the policy to be pursued.

In 1848 the annual meeting was held at Troy, N.Y. Many still looked on the continuance of the mission with doubt. Its fate trembled in the balance. Shall the little one live, and be a blessing to the heathen, an honor to faith, and a glory to the God of missions? Or shall its untimely abandonment bring discouragement to the church of Christ, a death-blow to the work at Nellore, and a stain on the faith of God's people? Shall these years of labor and hardship be thrown away, and the seed sown never yield any fruit? Or has God better things in store? The Committee discussed the subject, and threw the responsibility on the Board. The Board discussed the subject, and threw the responsibility on the Union. What was to be the final result?

Just then Mr. Day had so far recovered his health, that he felt able to go back to his work. A new missionary, Rev. Lyman Jewett, a man of rare faith in God, and devotion to his service, was ready and anxious to accompany Mr. Day to the Teloogoo field. And the resolution was passed to re-open the mission by sending out Mr. Day, and Mr. and Mrs. Jewett. They sailed from Boston Oct. 10, 1848, and arrived in Nellore April 16, 1849. There were soon two hundred and fifty children in mission-schools, and a Sabbath school of two hundred. Mr. Jewett preached his first Teloogoo sermon in the chapel, Dec. 3, 1849, only eight months

after his arrival. The brethren visited three heathen festivals that year, where from thirty thousand to forty thousand were gathered, many of whom heard the word of life. The next year there was daily preaching in the streets, and full fifty thousand must have had set before them the way of salvation. Tracts were eagerly received, and very few were destroyed, and two females were converted. The audiences in the chapel numbered, in 1851, from forty to one hundred and fifty. There were three native assistants, and thousands of copies of portions of the Scriptures were given away. One only was baptized, but there were some inquirers.

In 1853 Mr. Day, again disabled, returned to this country, leaving Mr. Jewett the only laborer. At the anniversary meeting that year in Albany, the old question of abandonment came up anew. The brethren seemed to have a chronic propensity to fall upon this theme. Five more years had passed away, filled with exhausting toil, and there was very little to reward the hope of the sower. It was recommended in the report of the two brethren who had visited the mission the preceding January, that the mission should be either re-enforced or relinquished. The question was, Which? An entire evening was devoted to the discussion. "The Lone Star Mission," as it was denominated by one of the speakers, as being the only mission of the Union on the west side of the Bay of Bengal, again trembled in the balance. But words of courage and faith were spoken

The writer of these "Sketches" was present, and, impressed by the scenes of the evening, before retiring to rest, wrote the following stanzas, on

"THE LONE STAR."

Shine on, "Lone Star!" thy radiance bright
Shall spread o'er all the eastern sky;
Morn breaks apace from gloom and night:
Shine on, and bless the pilgrim's eye.

Shine on, "Lone Star!" I would not dim
The light that gleams with dubious ray:
The lonely star of Bethlehem
Led on a bright and glorious day.

Shine on, "Lone Star!" in grief and tears
And sad reverses oft baptized;
Shine on amid thy sister spheres:
Lone stars in heaven are not despised.

Shine on, "Lone Star!" *who* lifts his hand
To dash to earth so bright a gem,
A new "lost pleiad" from the band
That sparkles in night's diadem?

Shine on, "Lone Star!" the day draws near
When none shall shine more fair than thou:
Thou, born and nursed in doubt and fear,
Wilt glitter on Immanuel's brow.

Shine on, "Lone Star!" till earth, redeemed,
In dust shall bid its idols fall;
And thousands, where thy radiance beamed,
Shall "crown the Saviour Lord of all."

The little poem, which has since been honored with the title of "prophetic," was read the next morning at the breakfast-table of Judge

Harris, the chairman of the meeting of the evening before, and struck chords that vibrated responsively. The conclusion had already been reached. Before the meeting broke up, the Board were directed "suitably to re-enforce the Teloogoo Mission, provided that it can be done consistently with the claims of Southern Burmah."

That same year, 1853, Mr. Day was compelled by the failure of his health again to relinquish the mission; and he returned to it again no more. Mr. Jewett was left alone; but early in 1855 Rev. F. A. Douglass joined the mission. Efficient work was done; and a few souls were converted, and added to the church. It was in 1853 that Mr. and Mrs. Jewett first visited Ongole, containing a population of about six thousand, all Teloogoos. They were accompanied by one of the native Christians, to aid them in making known the glad tidings of the grace of God. In the daytime they preached the gospel in the thoroughfares of the city, where they were reviled and stoned. The work of the day having been done, seemingly in vain, the three ascended a hill overlooking the town; and there, having sung a hymn, they prayed God to send a missionary to Ongole.

The years roll away, with labors incessant and often discouraging. A few were converted and baptized. The tract "Come to Jesus" was printed, and 10,000 copies were scattered broadcast. A company of farmers in one instance came from Ulloor, twenty miles distant, to inquire after the way of life. In 1857 came

the Indian mutiny. Mr. Douglass had already gone to Madras on account of the health of his family, and was absent a year. On account of the perilous state of the country, Mr. Jewett was constrained to follow him. Two native helpers died. But discouragement was not alone. In the boarding-school, numbering forty-five pupils, there was a Society for the promotion of Christian education, which raised in nine months, with the aid of European residents, one hundred and fifty dollars. A revival of religion added thirteen to the church by baptism in 1858, and five in 1859. The revival in 1858 was very remarkable. It was evidently God's work. First, two women applied for admission to the church. "I felt the power of the Holy Spirit coming down upon us," said one of the members. "I trembled exceedingly," said another, not a Christian. Soon afterwards six converts were baptized. One of them, this woman who "trembled exceedingly," said, "My heart overflows with joy." "They will soon come in crowds," said the father of one of the candidates; and soon after he came himself. One morning at breakfast a woman in Mr. Douglass's family began to tremble and weep profusely. "No one," she said, "knows the cause of my grief." Late in the night she came to beg for prayers. But prayer was changed to praise. There was no more sleep; and for the next ten days she went from room to room, telling all she met of the preciousness of Christ. In a few days her joyful experience bore fruit in the conversion of two others. The

next year a promising pupil in the school died in Christian triumph, another Divine seal in approval of the labors of the mission, and a proof that with such efforts God is well pleased.

Near the close of 1861, Mr. Jewett, disabled by his labors and the climate, was compelled to flee. First he visited Madras, then returned to Nellore, then again to Ongole, and back again to Madras, from which he sailed on his way home in March, 1862. Before he left, Konakiah received ordination, the first of his race to be invested with this honorable trust.

At the anniversary in Providence in 1862, the abandonment of the mission was again discussed; by some, it was earnestly urged. But, "Wait," said the secretary, "wait, brethren. Ye know not what ye are doing. Wait: let us hear what brother Jewett, who is now on his journey home, has to say on this question." And Mr. Jewett never relaxed his confidence in the God of missions. "The Lone Star Mission" was precious to him beyond expression. With the vision of faith he beheld a day breaking for the millions of that benighted people.

On his arrival home Mr. Jewett was consulted. He expressed his purpose, in most emphatic terms, never to give up the Teloogoo Mission. "Well, brother," said the secretary, "if you are so resolved to return, we must send somebody with you to bury you. You certainly ought to have a Christian burial in that heathen land."

In the oak-openings and untilled forests of Iowa, a young engineer was about this time

surveying lands in the service of the United States, thinking only of devoting his life to this employment. But he received the anointing of the Holy Ghost. God wanted him to survey unknown lands for the kingdom of Jesus Christ. He went to study for a season in the Burlington University, Iowa, and then sailed for the land of the Teloogoos. This was the Rev. John E. Clough. The prayer on "prayer-meeting hill," overlooking Ongole, twelve years before, was answered; and this was the missionary for Ongole.

Mr. Clough remained at Nellore a short time, but soon began to labor directly for the Teloogoos. Nov. 5, 1865, he baptized four converts, and wrote thus hopefully of the future: "God is sending us his elect, a great multitude of whom we expect to see here among the Teloogoos ere many years, who shall come out from heathenism." Mr. Jewett had at that time a class in theology, showing that the work of training native preachers was begun. As soon as Messrs. Jewett and Clough arrived, Mr. Douglass, whose health and that of his family had for some time been precarious, left the mission, and returned home. His last work was to baptize five converts, who, with six others baptized by Mr. Jewett, made an addition of eleven to the church in the course of the year. Several others gave evidence of conversion, and there were some hopeful inquirers.

It was early in the year 1866 that Mr. Clough made his first visit to Ongole. Before his

tongue was wholly loosed, he wrote and put in circulation a tract entitled, "Where are you going?" showing the folly of heathenism, and how to worship God acceptably.

A mission-house was made ready, bought with funds provided for the purpose by a former schoolmate of Mr. Jewett, living west of the Mississippi, who has made many generous offerings to the mission. On the first day of January, 1867, the church of Ongole was formed with eight members. In seven years the eight had become thirty-three hundred — perhaps the largest Baptist church in the world. The work now strode forward with marvellous vigor. The whole region seemed moved by the mighty power of God. A Divine influence overshadowed the towns and villages and deserts. At the close of the week of prayer in 1867, the missionaries pitched their tents three days' journey west of Ongole, in a tamarind-grove, in the vicinity of villages where the native helpers had reported that the blessing of God was descending in a remarkable manner on the people. The next day the natives began to appear in considerable numbers before the tent, both men and women, having with them provisions for four or five days, and change of apparel to put on when they were baptized. For, they said, they had come to learn more about Jesus; but they believed already, and wanted to be baptized. Those five days spent in preaching, prayer, reading the Scriptures, and inquiry, the missionaries will never forget. At the close of the fifth day, twenty-eight were

baptized by Mr. Clough. It was like a new Pentecost. "Their faith is simple," said a missionary, "but O, how strong!" The baptized lived in villages from twenty-five to fifty-five miles distant from Ongole. Their ages were from fifteen to seventy, but the larger part were young men and women from twenty to thirty. The missionaries began to cry for help for this new, this wide-spread field, for Ramapatam, for Alloor, for all the stations. Mr. Jewett wrote, "If we move forward, and you send us the men, earnest men, the time is near when thousands of the Teloogoos will be given to Christ."

The next year Rev. A. V. Timpany and wife left this country to join the mission, and aid in gathering these bountiful harvests. It was felt, that, notwithstanding early discouragements, this region was fast becoming one of the most inviting and important fields cultivated by the Union. Ten native preachers and colporters were among the laborers; and four out-stations were the centres of a wide space of country on which God had poured out his Spirit. As in revivals at home, feeble means were the source of wonderful effects. The tent of a colporter, seen at a distance of three miles, became a sign which led a heathen man to Christ. In March, 1868, ten more were baptized in Nellore, — this tent-disciple being one of the number; in November, ten more; in December, eight more. Every department of missionary labor was carried forward with vigor, and the seed yielded affluent harvests. New out-stations

were opened, and the people from villages near and remote came, and begged for teachers. This year twenty-three were baptized in connection with Nellore, and sixty-eight in connection with Ongole. A chapel was erected at the latter station, built of stone laid in lime, at a cost of eleven hundred and seventy dollars, the whole except one hundred and twenty-five dollars being collected in the country. Mr. Clough wrote that within a year the people in more than eight hundred villages, within a circuit of forty miles around Ongole, had heard the gospel, had had the Scriptures offered them, and been entreated to repent, believe, and be saved.

The following years were years of similar encouragement. The word of God had free course. The converts were multiplied. Knowledge ran to and fro, from village to village. In a thousand villages Christ was preached, and converts, more and more, were added to the Lord.

At the beginning of 1870 Mr. and Mrs. McLaurin were added to the staff of laborers. Land and buildings had been bought at Ramapatam, and Mr. Timpany was designated to occupy them in the work of the mission. A new out-station, Alloor, was added, and a native preacher stationed there. The baptized converts in Alloor numbered thirty-eight, twenty-five of whom had put on Christ within the year. In the monthly covenant-meetings of the church at Nellore, each member, instead of relating the exercises of his own mind, was

expected to tell what he had attempted to do for the conversion of souls. In connection with Ongole, the report of 1870 states that in one month 324 were baptized, and hundreds more asked for the ordinance. The whole number of members baptized this year at all the stations was 628. Whole number of members, 835.

In November, 1870, Rev. Edwin Bullard, son of a former missionary in Burmah, joined the mission. One of the most pressing wants was more native preachers; and yet Mr. Jewett had under his charge fifteen, Mr. Clough seventeen, and Mr. Timpany seven or eight. In March, 1870, a church was organized at Ramapatam, composed of thirty-five members; and seventy were added to it by baptism during the year. In 1872 Mr. Clough was compelled by the failure of his health to make a journey home. But before coming he sent an interesting account of a priest, who had heard of the religion of Jesus in his distant mountain home, one hundred and eighty-five miles west of Ongole, nearly half way across the peninsula of Hindostan, and, believing, came across the mountains and deserts full of tigers to learn more of Christ, and to be baptized. Mr. Clough said, "I see that God intends our mission to jump over the Eastern Ghauts."

About the same time the first Association of churches was formed, seven native preachers ordained, and a building for a theological seminary was completed. Total number of baptisms in the year, 915.

When Mr Clough left India, the brethren

charged him to bring back on his return, if possible, four additional laborers to reap the whitening harvests, and also to secure the donation of fifty thousand dollars as an endowment for the theological seminary. Both these objects he attained. The first six years of his mission life had been one protracted Pentecost. During his absence, in a single year Mr. McLaurin baptized over seven hundred converts.

In 1873 the annual meeting was again held in Albany; but, instead of debating the question whether the light of the "Lone Star" should be extinguished, the brethren held this language: "Over the whole field covered by our work among the Teloogoos, the smile of Divine approbation is resting. The spirit of inquiry is on the increase; and a hungering for the Word of God brings together large companies of listeners wherever the missionary makes his appearance, who linger often for hours, eagerly receiving the message, and beseeching the preacher to return. In many instances the seed is scarcely sown till the reaper is needed to gather in the harvest; and in several cases the news comes of hundreds who have believed, and are anxious to confess Christ by baptism; but the brethren are so pressed with equally important labors in other directions, that they cannot respond to their call. Obstacles in the way of the proclamation of the truth have nearly disappeared. All the gateways seem to be thrown open; and the Spirit of the Lord seems to have gone before, and cast up a highway for a triumphant advance. . . . There is

enough work to occupy several new missionaries for months, simply in going to the towns and villages, and examining and baptizing the hundreds of candidates who are now waiting, and have been for months, standing firm in their adherence to Christ, without ordinances, or churches, or pastors.

The theological seminary for training native pastors was opened under Mr. Timpany, in April, 1872, in Ramapatam, with eighteen students. Buildings were afterwards erected to accommodate a hundred. Oct. 24 a church was organized at Alloor, numbering forty-four members. In two months it had grown to fifty-four, with a native pastor, a native evangelist, two schools, and three students for the ministry. Three head men from one village and four from another were baptized, and it seemed as if their villages would soon follow. The happy death of a Christian boy became precious seed, and sprung into a bountiful harvest.

Rev. David Downie and wife joined the mission in December, 1873. The same year Mr. McLaurin founded a new station at Coconada, under the patronage of the Canadian Baptists, to which he was transferred from the Union. Mr. Clough returned to Ongole, January, 1874, accompanied by a new missionary family, Rev. W. W. Campbell and wife. Miss Peabody had previously joined Mr. Timpany's station at Ramapatam.

The year opened, to use the language of one of the missionaries, "with a burst of blessing in the north which nearly surprised us, used as

we are to great things from the Lord." During a tour of less than a month, two hundred and seventy-seven were baptized. Thousands of people in India expect some mighty moral revolution. Brahmins, Mohammedans, and people of all castes, frequently tell the preachers, "Your religion is the only true religion. We know it must prevail. We all must come, too, some day." High native officials urge the village officials not to molest the Christians, because they say, "We, too, must become Christians soon."

Similar accounts came from every part of the field. The King in Zion had girded his sword upon his thigh, and rode forth in regal pomp, conquering and to conquer. The members reported at the several stations were, Nellore, 336; Ongole, 2,761; Ramapatam, 675; Alloor, 60: total, 3,832.

Rev. R. R. Williams took charge of the theological seminary in 1873. The seminary grounds comprise about fifty acres, nearly in a square, with the Bay of Bengal three-quarters of a mile to the east, a large tank in the centre, and the mission-compound, the school-building, and the students' houses in various parts of the enclosure.

But, while so great a spiritual blessing came upon the people, the day of trial was near. The harvest completely failed; and a terrible famine followed, some eating only once in three days for months at a time. The enemies of religion embraced the opportunity to taunt the Christians. They refused to sell them food on

trust, though they sold it to others. They said, "Go to your God: he will feed you." But almost without an exception the Christians stood firmly. They could bear the pangs of hunger, and die if need be; but they could not deny Christ. And they went to God in their trouble; and he did feed them, and, in answer to prayer, removed the famine. After the famine came a flood upon Nellore, desolating many of the villages; and after the flood, cholera; and after the cholera, famine again, of greater severity and far wider extent and longer duration than before. Meanwhile the work of the mission went on. In 1874 a small printing-press was set up, to print for the mission.

In 1875 Miss M. A. Wood, and Rev. D. H. Drake and wife, were added to the working force of the mission. The seminary had forty-six students, of whom seventeen were married, their wives as far as possible taking part in the studies of the Institution.

The report of 1876 records the addition of Rev. A. Loughridge and wife to the Ongole station, and Rev. A. A. Newhall to Ramapatam, and two new stations opened, Secunderabad and Kurnool. The church in the former was organized Nov. 14, 1875, with fourteen members. The whole number baptized in the Teloogoo mission up to Dec. 31, 1876, was 4,394.

In 1876 Mr. Timpany returned to America for a season, and in October severed his connection with the Union with a view to joining the Canadian mission in Coconada. Miss Mary M. Day, the daughter of Rev. Samuel S. Day,

the founder of the mission to the Teloogoos, was appointed to join the mission, and help to reap the harvests from the seed which her parents had sown. Nellore and Alloor, being only eighteen miles apart, were re-united as one station. The missionaries cherished a remarkable spirit of expectation. As if coming events cast their shadow before, they looked through the gloom to the coming brightness. One said, as the famine grew more severe: "God only can see the end; but we intend to fight on and pray on as long as there is any thing left of us; and the result will honor Christ. I fully believe that when the famine is over, if not before, there will be such a turning to him, such a casting-away of idols and Brahminism, as India has never before seen." Another wrote: "We look for great ingatherings into our churches soon, such as have not been known in the history of modern missions. If I am not utterly mistaken, God by his Spirit is moving on the hearts of thousands and thousands of these Teloogoo people. The students, who are out from Saturday morning till Sunday evening every week, tell me that whole villages are ready to become Christian. I believe that God is about to fulfil his promise to his Son regarding these people. It looks as though a nation is to be born in a day."

But how often is the pathway "through night to light!" — first the evening, then the morning, as on the days of creation.

Mrs. Williams at Ramapatam died June 3, 1876, in the full flush of life and hope, at the early age of thirty-one, and after a residence in

India of only two and a half years, — another precious offering on the altar of missions, consumed, as to us, like the Jewish burnt sacrifices, but a sweet savor, accepted before God. She had been a happy worker and an efficient helper in the seminary.

Mr. Clough had baptized in 1876, 656 converts; and the whole number baptized during the year in connection with all the stations was 724.

Then came the dark days of the famine, in the course of which nearly four hundred Teloogoo Christians died. The missionary work, in some of its departments, was suspended; and the efforts of the brethren were turned as far as possible to the saving of life. They were made the almoners of the government; and in superintending public works, undertaker to give employment to the starving people, they gained new access to many hundreds of minds, and influence over them. It was thought best for a time to use the greatest caution in giving encouragement, under such circumstances, to those who professed conversion and requested baptism, lest they should seek to be recognized among the disciples for mercenary motives. Hence for a number of months none were received to the church.

But in June, 1878, the doors for admission to the church were again opened, and the new Pentecost began to be developed with wonderful power. Under date of Sept. 17, 1878, Mr. Clough wrote as follows: —

"Twelve years ago this morning we arrived in Ongole. The outlook was then dreary enough. Twelve years of hard work, of joys and sorrows, have passed. We look around us, we think of the past, and can but exclaim, 'What hath God wrought!' We can now see that God intends to do great things for the Teloogoos. Past blessings are but an earnest of greater ones just before us, if we are faithful over the few things already given.

"The total number baptized up to date, since June 15, is 9,147. Is this too large a blessing? Is it not what you have been praying for? Are the converts unacceptable, because so many? Are we not after *all* the Teloogoos? We — my native preachers and myself — believe in the Lord Jesus Christ, and in preaching the gospel. We baptize those only whom we have reason to believe he has regenerated. How can we do otherwise? The converts are not the rich, high-caste Hindoos, but are weavers, cobblers, tanners, farm-laborers, &c.; and are mostly of the Madaga and Mala castes. Only a few can read. About two thousand are small farmers, and own about six acres of land each, on an average. With common elementary education for the mass of converts, added to their Christianity, they will be, in a few years, largely the bone and sinew of this part of the Teloogoo country They cannot help us much now, but will generally do all they can. The clamor for teachers and preachers for the four hundred villages is excruciating. The twenty-two preachers of last year are at work. The graduates from the seminary are at work. The old village schools are all revived, and are flourishing. Several lay preachers, or 'lights of the jungle' as I call them, have been set to work to help us hold the position, and press out our pickets. These are now out one hundred miles to the west, and seventy miles north.

"Our old normal school is again in full operation, with forty-seven men and large youth, fifty women and girls. Four competent teachers are pushing them as fast as possible. Besides these we have a few boys and girls in Mr. Loughridge's school; and seventy-three men and fifty-four women (under God our hope) in the theological seminary at Ramapatam." . . .

Mr. Williams went to Ongole on the 12th of that month to aid Mr. Clough. On the 31st of July he wrote as follows: —

"Brother Clough and his helpers were literally crowded upon by the people who were pressing into the kingdom of God. I saw what few missionaries have seen. More than a thousand people from one of the Ongole Pallems came into the compound, and gave up their idols. Great as this ingathering is, it is not beyond my anticipations. When we think how many earnest men are at work on the field, who go day after day telling the simple story of the cross, and pleading with their fellow-men to turn unto God, and remember what God has promised, who could look for less?"

On the 5th of August Mr. Clough, after referring to the help he had received from Mr. Williams, says: —

"I cannot write in detail. God was with us, and glorified himself. A multitude were baptized, — 3,262 in all. These make, with those already reported, 8,691 baptized from June 16 to July 31, inclusive. *To God be all the praise now and through all eternity!* Unless I err greatly, if my life and health and my native preachers are spared, before Jan. 1, 1879, five thousand more will be baptized by us; and then, D.V., the work will go on and on, until the little flame kindled here becomes a mighty fire, sweeping every thing before it."

Mr. McLaurin writes in respect to this great work: —

"Do I believe in the genuineness of this revival? I do believe in it heartily, joyously, and hopefully, for these reasons: 1. I believe in the power of the *gospel* to effect such a work as this. 2. I believe the Teloogoos are a prepared people, made ready by the Spirit for such a movement. 3. I know each square mile of the field embraced, thoroughly, by personal contact. 4. I know each

preacher, teacher, and colporter intimately; I know his spirit, motives, and modes of work. 5. There is not a village on the whole field in which the gospel has not been faithfully preached many times a year, for the last half-dozen years or more. 6. In this way the whole field has been saturated with the knowledge of Jesus Christ and the way of salvation. The people have heard all this for years with indifference, though in one sense believing it all the while. The famine came, and death stared them in the face. They were stirred out of their indifference, were made to think, and had Christianity presented to them in one of its most blessed aspects. The Holy Spirit worked by these means on the people, and we have the result before us."

There are now six principal mission-stations of the Missionary Union among the Teloogoos; — namely, Nellore, Ongole, Ramapatam, Kurnool, Secunderabad, and Madras, — with eleven missionaries, including their wives and one single lady, nineteen in all. One of the number, Rev. E. Bullard, is at present in this country; and four, Rev. S. W. Nichols and wife, Rev. W. B. Boggs and wife, are on the way out to join the mission. The force at work on the field to-day numbers eight; with the females, fourteen.

A review of the history of the Teloogoo Mission is full of interest and instruction. "God moves in a mysterious way;" but he is a God who fulfils his promises, and whose purposes are hastened in their time. And God's time is the best time, — best for his own glory, best for the faith of his people, best for the building-up of his Church on earth, best for the salvation of souls, best for the immortal joy of the redeemed.

FAITH'S VICTORY.

Weary and wan, his furrows long
The patient ploughman trod,
Turning with endless care and pains
The sluggish, barren sod;
And morning came, and daylight went,
And strength and hope were gone,
And tearful eyes grew dim, — and still
The wearying toil went on.

Smitten beneath the burning sun,
The fainting workman cries,
"Master, how long this iron earth?
How long these brazen skies?"
"Ploughman, toil on in loving trust;
Yield thee to my sweet will.
Faith wins its victories, weary soul:
Believe, and labor still."

And tears and love and faith prepared
The deeply furrowed field
To hide and keep the precious grain, —
Seed of a bounteous yield;
And dew and rain and sunny skies
Enriched each seed that fell,
Lost to the eye of man, but God
Knew how to guard it well.

Oh, long and sad the sower's care.
As seasons went and came!
And God forgot the toiler's lot,
And put his hope to shame.
"Vain work," a timid faith proclaimed;
"Poor toilers, faint and few!
Bury and hide your useless seed;
Bury the sowers too."

But God's great mystery of grace
Its mighty pathway holds,
And, like the budding rose of June,
In beauteous life unfolds.

The bursting germ, the verdant leaf,
Break forth from hidden graves;
And far o'er all the swelling hills
The joyful harvest waves.

Whence are these myriad forms that bow
Before Messiah's throne?
Whence the grand chorus that uplifts
Thy name, O Christ! alone?
Whence are the clustering crowds that seek
The same celestial goal?
And one new song holds every lip,
One pulse-beat every soul.

These are the ploughman's garnered wealth,
Born of his toil and pain;
These are the sower's faith and tears,
Transformed to golden grain.
God watched the toilers at their work;
And, when his wisdom willed,
The pledge his loving heart had made
His loving hand fulfilled.

Then hail, Lone Star! of all the wreath
Thou art the brightest gem,
As once, o'er fair Judea's plains,
The star of Bethlehem.
Shine on! We learn to pray and wait,
To toil and trust, through thee,
A star of triumph on Christ's brow,
And Faith's high victory.

MISSION TO THE TELUGUS.

MISSIONARY work among the Telugus in the city of Madras and vicinity, which was abandoned in 1840, was resumed Oct. 1, 1878, by Dr. and Mrs. Jewett. On Dec. 4 of the same year they were joined by their daughter, Mrs. S. W. Nichols, and her husband, who also engaged in the mission-work at Madras. Mr. Nichols died Dec. 8, 1880, but Mrs. Nichols remains with her parents. Rev. N. M. Waterbury and wife have recently left this country, designated to the Madras station. In January, 1879, Rev. A. Loughridge and wife established a new station at Hanamaconda, north-east from Secunderabad, and is now conducting the work at those two stations alone; Mrs. Loughridge and Mr. and Mrs. Campbell all having been obliged to return to America.

The remarkable work on the Ongole field still continues. In 1878 ninety-six hundred and six were baptized in connection with this station; in 1879, four hundred and sixty-five; in 1880, twenty-seven hundred and fifty-seven; and, during the first half of 1881, sixteen hundred and sixty-nine. The baptisms among the Telugus in the three years from June, 1878, to June, 1881, reached the grand total of sixteen thousand eight hundred and forty-six, and the end is not yet. By far the greater number of these have been in connection with the work at Ongole, and the great burden has fallen upon Mr. Clough; but faithful work has also been done elsewhere by the other members of the mission to the Telugus, and several have been able to afford valuable assistance at

Ongole. Rev. W. B. Boggs and wife reached that field early in 1879, and, by reason of their previous experience, were able to enter upon the work at once, and continued at Ongole till the spring of 1881, when they were called to go to Ramapatam, to relieve Mr. Williams of the care of the Brownson Theological Seminary.

This institution has now over two hundred pupils, and is the great hope of the Telugu mission. It is impossible for missionaries to be sent out and acquire the language soon enough to care for the thousands of new converts who are utterly ignorant of Christianity, except that they know that they trust in Jesus Christ for the forgiveness of their sins; and the work of instructing them must be done chiefly by the native preachers. It is also worthy of note that the great ingathering among the Telugus is ascribed under God to the faithful labors of the native preachers, who have for years gone through the country proclaiming the glad news of salvation. There are now on the various Telugu fields eighty-nine native preachers, thirty-six churches, and seventeen thousand and seventeen members.

No. XIV.

SOUTHERN CHINA MISSION.

Its Various Names. — The Earliest Missionaries. — Dr. Dean's Field of Labor. — Preliminary Efforts. — Geographical and Political. — The First Baptism. — Early History. — Revival of Religion. — The Work Prospering. — Visit to Cochin China. — School for Girls. — China and California. — "Went everywhere preaching the Word." — Persecution. — Removal to Swatow. — The Station at Swatow. — Inquirers and Converts. — Progress and Opposition. — Steadfastness under Persecution. — Ordination of Chinese Preachers. — The Theological Class. — The Chinese and their Home Missions. — Death of the First Ordained Chinese. — Death of Mr. Johnson. — Work of Female Missionaries. — Teaching. — Summing up. — Present State.

THE mission of the American Baptist Missionary Union to the Chinese was projected at an early day; and considerable time elapsed between the planning of the enterprise and its actual realization in the planting of a mission in that great empire. The mission has been named, at different periods, the Hongkong, the Tie Chiu, the Swatow, and the Southern China Mission; the first and third in reference to its principal stations, the second in reference to the dialect used by the missionaries, and the last in reference to the geographical location of the mission in the empire.

Rev. William Dean was appointed the first

missionary Sept. 17, 1832, and arrived in Bangkok July 18, 1835, expecting to labor for the Chinese residing in Siam. On account of ill health, he went to China in February, 1842, and was in Macao in 1846. Rev. J. L. Shuck of Alexandria, D.C., sailed from this country Sept. 20, 1835, and arrived in Macao Sept. 17, 1836; removed to Hongkong in March, 1842, and Canton April 3, 1844. Dr. T. T. Devan sailed from this country June 11, 1844; arrived at Victoria, on Hongkong Island, Oct. 22, 1844; and left the mission in September, 1847. All these were identified with the Hongkong mission. Mr. Goddard, who sailed in 1838, and remained for a season in Bangkok; Mr. Lord, who sailed in 1847; and Dr. Macgowan, in 1842, — were all connected ultimately with the Ningpo mission. These were the earliest missionaries of the Union to the Chinese people.

Many of the Chinese flock together in Bangkok, Siam, for purposes of trade, designing to return ultimately to their own country. Among these people Dr. Dean has labored judiciously and successfully till the present time. The account of his labors is found in the sketch of the mission in Siam. Other missionaries have been joined with Dr. Dean from time to time, and Dr. Dean has also labored some years among the population speaking the same dialect in Hongkong and vicinity. But the principal labors of his long and useful life have been devoted to the Chinese of Bangkok and vicinity in Siam.

The missions in the empire of China are the

Southern China or Hongkong Mission, and the Eastern China or Ningpo Mission. The present sketch is devoted to the former.

Bangkok, in Siam, and Macao, the stations where labor for the religious welfare of the Chinese was first undertaken, were designed to be points of approach to the empire of China. Here were large bodies of Chinese gathered together. Here agents of commerce and teachers of religion, who were alike studiously excluded from the empire, it was thought might find fewer prejudices to be overcome, and at the same time facilities for labor whose results might in due time be extended to the countless multitudes whom they were forbidden directly to approach. Some seeds, thus deposited outside of the great field, might perhaps be wafted to the shores and into the interior of China, and the fruit wave on the hills of that dark land of heathenism.

Hongkong is a hilly island at the mouth of Canton River, twelve hours' sail from Macao, twenty-four from Canton, and three or four days from Amoy. It was occupied by the English in 1841, after the opium war. By the terms of the treaty signed August, 1842, Hongkong was ceded to the Queen of England and her successors forever, and the five ports, Canton, Amoy, Fuchau, Ningpo, and Shanghai, were opened to British commerce, and the residence of British officers and merchants. The English people began at once to occupy the ports which were opened for their residence. The American missionaries to the Chinese, who had been stationed

at Bangkok and Macao, determined to remove to China, and establish their missions at such of the free ports as seemed the most advantageous and inviting as fields of labor.

While the mission was in Macao, a place under Portuguese jurisdiction, Mr. Shuck had baptized, Jan. 31, 1837, the first Chinese convert, his teacher, who accompanied him from Singapore; and a school for children had been commenced by Mrs. Shuck. Mr. Shuck began to preach in Macao near the close of February, 1839; in January, 1840, he preached in several houses, in the streets, and in an idol-temple, and many received tracts.

In the year 1841, Rev. I. J. Roberts joined the station at Macao. This year one Chinese gave evidence of faith, and an American sea-captain was baptized Jan. 5, 1842. Immediately afterwards the mission was transferred to Hongkong island. Mr. Shuck commenced his residence at the city of Hongkong, afterwards known as Victoria, in March, 1842, and Mr. Roberts at Chekchu, on the southern side of the island. The island settlements grew rapidly under the auspices of the British government. When it was occupied by the English in 1841, the population was seven thousand; and in two years it quadrupled. A lot of land was granted to the mission by the government at Victoria, on which a mission-house was erected, and two commodious chapels were built, to be used alike for public worship and for schools, — the expense being principally defrayed by English gentlemen residing at Hongkong and Macao.

A church was organized in May, 1842, embracing five names besides those of the missionaries. A chapel was also erected at Chekchu, where Mr. Roberts preached in English and Chinese, and superintended a school taught by a Chinese convert who had come from Bangkok. In the beginning of 1843, Mr. Roberts removed from Chekchu to Victoria; and in January, 1846, his connection with the mission was closed. Very interesting is the narrative of the first Chinese convert baptized at Hongkong, May 28, 1843. He was first met with a hundred coolies under him, employed on a government contract, making roads in Hongkong, and soon marched his troop of men on the Sabbath to the chapel to hear the gospel, though this cost him the food and time of a hundred men for the day. He has since been employed in leading his countrymen to Christ, sometimes in pay of the mission, but for several years at his own expense. This church, when left without the watch-care and support of the Union, maintained its onward way, and from year to year received members into its communion. He was ordained pastor of the church; and he and his wife, his son and his son's wife, and his daughter are all members.

Dr. Dean settled with his family at Hongkong Oct. 24, 1842; and the following year a second church was organized, called the Tie Chiu church of Hongkong. Thirty-three services in Chinese were held every week; two native converts were baptized, besides six foreigners, and thousands of tracts were distributed. But the mission began with trial. The gold must be refined

by fire. In March, 1843, Mrs. Dean was called to higher service, and rested from her labors, — the first laborer in the American mission to be gathered, as "seed sown of God, to ripen for the harvest." She was of English birth, a woman of superior culture and piety, and one who promised distinguished usefulness.

The work at the new station prospered. The hearers at public worship soon increased from seven to forty. Dr. and Mrs. T. T. Devan joined the mission Oct. 24, 1844. A revival of religion sprang up in Mr. Shuck's congregation, and nineteen were baptized. One of the missionaries spent six months in Canton, conversing on religion and distributing tracts, and thus opening new doors for the entrance of the gospel. There were soon at Hongkong six assistants, two schools embracing fifty pupils, and a theological class; and a place on the mainland was added as a medical station, which the missionaries visited every week.

A treaty of commerce had already been formed between the United States and China, which was signed July 3, 1844, providing for the erection of chapels and hospitals at each of the five open ports, besides other commercial advantages; and the missions from this country were distinctly recognized as among the interests that were to enjoy the protection of the government.

But, notwithstanding many changes, the work prospered, and the number of converts increased. In 1847 the church numbered sixteen, and there were several applicants for baptism. Two Chinese women were baptized, the first in con-

nection with the mission. There were three out-stations, and five native preachers and assistants. In 1848 Rev. J. W. Johnson and wife were added to the missionary force, and the mission took an honorable place among the evangelizing agencies in China, — an empire embracing at least one-quarter, perhaps one-third, of the world's population. This year twenty thousand copies of different tracts were printed by native workmen. The Union never had a press in China: all the printing has been done on blocks by hand, which is found in that country to be the cheapest method. Dr. Dean also prepared for the press a volume containing Notes on the Gospel of Matthew.

In 1850 Dr. Dean spent twenty days in Cochin China, kindling the light of the gospel in new realms of darkness. This year he also prepared Notes on Genesis and the Acts. A chapel was erected on an island near Hongkong, called Long Island, where forty boys were gathered into missionary schools. But, as the population of this island could be easily reached from Hongkong, this new out-station was soon suspended.

In 1851–52 the truth was communicated more widely than in any year preceding. The church numbered twenty-five; there was a school at each of the four out-stations, and sixty pupils. Several were baptized, and one convert, unbaptized, died, — the first-fruits in heaven of the mission in China. A new enterprise was also undertaken, — a school for girls, by the wife of Ko Abak. This was an important step forward

in a country where infanticide prevailed at that time, and where, such was the drift of public opinion, it was deemed a misfortune to be born a woman, or to be the parents of a female child.

At this period the mission in China began to react upon this country. The Chinese emigration to California had already begun; the emigrants were placed in a new attitude in respect to the gospel; and it was important to put the leaven of Divine truth at the earliest possible moment into the transplanted mass of heathenism, which might hereafter exert an important influence on the politics and destiny of the United States. Many books and tracts were given to the emigrants, and others were sent to be distributed among the people already settled in California. Thus the darkness of idolatry, poured upon our shores, found itself at the outset confronted by the light of Christianity, and the dialect of heathenism had here become a dialect for the gospel.

Christianity began also to exercise its influence in behalf of the children of China. In 1853 two girls from the boarding-school, aged respectively thirteen and fourteen years, were baptized, besides twenty other converts. The infant church, early instructed in the importance of active efforts to do good, contributed to missionary objects a sum exceeding one dollar per member, "their deep poverty abounding unto the riches of their liberality." In 1854, owing to various circumstances, the working force was reduced to a single missionary; but the native element was beginning to be a use

ful auxiliary. A native assistant, captured by pirates, was carried to a distant place on the coast, where he preached from village to village, and from house to house, to thousands of people, during the three weeks of his detention, sowing broadcast seed which the Infinite Husbandman will not suffer to be scattered in vain.

The mission and its converts were visited at an early period by persecution. The disciples learned that they had embraced a religion which was not free from self-denial and suffering. Two assistants in 1856, engaged in a missionary tour, were arrested, imprisoned, and treated with much severity, until, after the expiration of about four months, they were allowed to go free. The next year the operations of the mission were interrupted by the hostilities between the British authorities and the people of Canton; and the work of the brethren was confined almost exclusively to the island of Hongkong. When the political skies grew clearer, it was proposed to move the mission to Swatow on the mainland, a place which promised better access to the Tie Chiu population. Mr. Ashmore removed from Bangkok, Siam, in 1858, to Hongkong, and afterwards to Swatow. Mr. Sawtelle joined the mission in 1859, and the Swatow Mission was established on the continent, the missionaries fixing their residence on Double Island, distant only five minutes' sail.

Swatow became an open port in 1861. Here and at Tathaupo, five miles distant, now occupied as an out-station, surrounded by a population of thirty thousand Chinese, the best point

of approach to the Tie Chiu people seemed to the missionaries to have been reached. Mrs. Johnson recommenced, and continued with indefatigable perseverance, a school for girls, and another for boys; and two converts were baptized.

The work at Hongkong was not encouraging. The resident members were reduced to eight or nine; the chapel at Chekchu was crumbling to the ground, and the people speaking the Tie Chiu dialect had nearly all removed elsewhere. The property of the Missionary Union at Hongkong was sold on favorable terms, and Hongkong became an out-station of Swatow. Mr. Sawtelle's health failed, and he removed to California, and closed his connection with the Union.

But the work was not dead: in 1862 inquirers came from different and distant places to be instructed in regard to the way of salvation. In the month of May six were baptized at one time by Mr. Johnson, of whom three were persons of more than common literary attainments — one of them a military mandarin. The next year seventeen came as inquirers from another locality, afterwards adopted as an out-station. Four of them were females, and applied for baptism. The work was everywhere making progress, and becoming known more widely. Mr. Telford, formerly a missionary in Bangkok, this year removed temporarily to Swatow; but in 1864 he returned to the United States. In 1863 there were thirty church-members, of whom more than half had been baptized since the removal of the mission to Swatow. Six of the

number were pupils in Mrs. Johnson's school for girls.

In 1865 the residence of the missionaries was removed from Double Island to Kakchie, opposite Swatow; the officials of the English and American governments having planted themselves at this point, and their presence being a protection to the property of the Union. Notwithstanding opposition and persecution, the gospel made progress, and the missionaries felt called upon to "lengthen their cords, and strengthen their stakes." Between October, 1864, and October, 1865, twenty-four were received to the church by baptism, — nineteen at Swatow and five at Hongkong. At one of the out-stations the power of the gospel was admirably manifested. A bold effort was made by the heathen people to drive away the assistants, and to demolish the chapel. This opposition had been provoked by the conversion of two aged persons, one of them a devout Buddhist well known in the city, and the other a widow woman, who was also an earnest idolater. The mob openly attacked the house, and threatened violence to those within. The converts remained firm through all the persecution, and were both baptized soon afterwards. A literary graduate, at first seeking Jesus secretly by night, like Nicodemus, at length came out boldly, in the face of opposition and persecution, and declared himself a believer in Christ, and a fearless confessor.

At another out-station six were baptized. Here, in the absence of a chapel, the meetings

were held in the house of a widow woman, one of the first-fruits of the mission, and the guide and helper of many in the way of life. Her house was, however, too small to accommodate all who came. They filled her humble room, and then gathered in crowds around the door, "in nothing terrified by the adversaries." At other places, a few hours distant from Swatow, in different directions, promising openings appeared, inviting the labors of the brethren and the native helpers.

In 1867 the missionaries reported eight or nine out-stations and as many native preachers, and a promising work everywhere. Three of the native Christians died, who had been an honor to their profession, and whose loss was painfully felt. One of them made a will two years before his death, expressly forbidding any idolatrous ceremonies at his burial.

An interesting account is given, showing the steadfastness of the native Christians in resisting every thing bearing the semblance of an encouragement to idolatry. A native preacher and assistant at a wayside chapel was surrounded by a tumultuous crowd, demanding of him a contribution to an idolatrous festival. They were armed with clubs and knives, and declared that every one was taxed for the purpose, and the disciples of Christ should not escape. The brethren refused, saying that they could not uphold idolatry, directly or indirectly. But the crowd, including some of the leading men of the place, pressed upon them, and shook their fists in their faces, and brandished their

knives. Finding that they were prisoners, and that mischief was intended, they consented to pay what was demanded, but under protest, declaring that it was robbery, and that they had no sympathy with its destined use. But the event turned out to the furtherance of the cause. The whole country around heard of the gospel in consequence of these proceedings; the matter was noised abroad and talked over everywhere; and more was accomplished in giving publicity to Christianity in two or three days, than the efforts of the missionaries or the native preachers could have effected in as many months.

In 1867 another advance was made in mission work. Two Chinese preachers were set apart by ordination to the Christian ministry. Two new churches were also organized, over which they were stationed as pastors. A few years previously, these two brethren had been imprisoned and cruelly beaten for the name of Christ, in the same city in which they were now ordained. In seven years the baptized believers had increased to eighty-four in number, and seventy-two were present at the communion held in connection with the ordination. The preachers made frequent excursions into the neighboring country, and one of them found an efficient helper in the woman before spoken of, in whose house and around whose door the crowds used to assemble to hear the word, and to whose faithful efforts a large portion of the members of the church traced their first religious impressions.

In 1868 thirteen were baptized, of whom one was an American sea-captain, two seamen from an English vessel, and a colored man, formerly a Wesleyan, who had once labored as a missionary along the wharves in London. Many of the members of the church were females, several of them widows and persons advanced in life. But it was testified that they were a power in the community, and in all the region round about the report of their faith was spread abroad. The church of Tangleng, an out-station, beginning with twenty-eight members, had increased to forty; and the members contributed liberally in proportion to their means towards the chapel expenses. The total number of members in all the churches connected with this station and out-station was one hundred and seven.

In 1869 Mr. and Mrs. Johnson withdrew from Swatow in consequence of impaired health, and labored for a time in connection with a church in California, with signal evidences of the Divine approval. During the year, thirty-five were baptized in connection with the Southern China Mission, including two or three each at several of the out-stations. An effort was also undertaken anew to train a class of native preachers, in order to increase their efficiency as ministers of the gospel. The Lord's Supper was administered at the station once in two months; and on those occasions the preachers came together and spent several days with the missionaries, reciting lessons previously given out, listening to instruction, and receiving hints

for future studies. These labors were deemed of great importance.

In 1870 Mr. Ashmore endeavored to engage the native Christians in the work of evangelizing their own countrymen, by assuming the responsibility of the direction of two or more Chinese missionaries, to be supported by funds raised in the church. They entered heartily into the work, selecting the station, hiring the house, and paying most of the expenses. As a means of self-education in Christian activity and liberality, this was thought to be an important movement among the Chinese people.

In 1871 Mr. Johnson returned to his work in China, after an absence of two years; and Miss Fielde, formerly in Bangkok, an earnest and indefatigable laborer, was transferred to the station at Swatow. But at the same time with this addition of help, the brethren were called to mourn the death of the first ordained Chinese preacher, who had been baptized twenty-eight years before by Dr. Dean, and had been from the beginning a most faithful assistant. He lived an exemplary life, and enjoyed the confidence of all who knew him. The production of one such character is a testimony to the power of Christianity which the world cannot gainsay. This year two of the out-stations, with their evangelists, were supported and directed in their work by the native church the whole year, and a third a part of the year; forty-one were baptized, and three hundred and thirty-one dollars collected for evangelizing purposes.

In 1872 the mission was afflicted by the death

of Mr. Johnson, after twenty-five years of faithful service. He opened the station at Swatow, and was connected with it at the time of his death. Mr. and Mrs. Partridge, formerly of Bangkok, were transferred to Swatow, and arrived in March. Mrs. Johnson continued to labor with much success; out of fifteen girls under her charge, six were baptized. She also had the direction of the labors of several Bible-women. The Chinese preachers exhibited both propriety and power in making known the gospel, and the fruit garnered numbered twenty-two baptisms. In a summary of the mission at this date, it was recorded that in twelve years the number baptized in the mission was two hundred and forty-six, of whom seven were foreigners, twenty had died, eleven were excluded, and the names of two hundred and eight remained, of whom perhaps there were twenty whose residence and circumstances were unknown.

In 1873 two or three cottages were erected by Miss Fielde to accommodate about thirty Bible-women in as many different towns and cities, where they could have shelter while engaged in their work, and as a home for herself in her visits of superintendence. A house was also built for theological students, containing ten rooms. Messrs. Ashmore and Partridge divided between them during a part of the year the work of theological instruction, as in similar institutions at home. Miss Fielde prepared a synopsis of the Gospels in the simplest terms of the popular language, for distribution by her

Bible-women among the women and children Mrs. Partridge commenced a school for girls on the plan of that of Mrs. Johnson, who retired from the field where she had labored so long and so efficiently. An encouraging circumstance, indicating progress, was the establishment of a Chinese school in Swatow by some of the members of the church, for the benefit of their own children. A young man lately baptized, and by profession a teacher, was put in charge of it; and eighteen or twenty scholars, enough to remunerate the teacher, at once entered. This year forty-seven were baptized, and another preacher ordained.

Another laborer, Rev. Mr. McKibben, with his wife, joined the mission in November, 1875. In 1876 several instances of persecution occurred at some of the out-stations, because the Christians refused to give money to support the heathen festivals. But the gospel continued to advance; forty-nine were baptized, and urgent requests for chapels and teachers were sent from districts beyond. The spirit of inquiry increased. In 1876 the mission reported two stations, fifteen out-stations, and 354 members. Misses Thompson and Norwood were added to the laborers. At that date there were seventeen out-stations, fourteen native preachers, and twenty Bible-women. For the last eight years, only three or four of the bi-monthly communion seasons have passed without baptisms.

The year 1877 was one of special ingathering, 169 being baptized, making the number of mem-

bers 512. One of the missionaries, in reviewing the year, writes as follows: —

"One hundred and nine men and sixty women have renounced idolatry, have given evidence of faith in Christ, and have been baptized into his name. None of all these have thus far given us reason to regret that we admitted them into the church. Fifteen of the number were seventy years old and upwards, the oldest being eighty-four years of age. These 169 persons represent nearly seventy towns and villages in the six districts in which we have stations, showing that the truth is being more and more widely disseminated, although it has as yet reached but few of the hundreds of villages in our field.

"Besides those received, a large number have been examined, who have been advised to wait until they should obtain more definite knowledge of the truth, or until there was more satisfactory proof of a change of heart.

"We have good reason to believe that the number of believers in Christ here in Tie Chiu is not limited to the number of names on our church-rolls. I have learned of nine persons, not church-members, who have died in the faith, and have been buried with Christian rites, during the past year. The evidence of faith in Jesus which was given by some of these was eminently satisfactory."

In Mrs. Partridge's school for girls, numbering sixteen pupils, a year previously only one of the number was a Christian; but six more have since been baptized. Two new chapels were fitted up or built in that year at out-stations; one of them was erected on land given for the purpose by a native member. The native Christians contributed one hundred and forty dollars towards the work in one case, and seventy-seven dollars in the other.

The missionaries, and date of their connection with the mission, are as follows: Rev. W. and Mrs. Ashmore, 1863; Miss A. M. Fielde, 1873; Rev. S. B. and Mrs. Partridge, 1873; Rev. W. K. and Mrs. McKibben, 1875; Miss M. E. Thompson, 1876; Miss A. S. Norwood, 1877; Miss C. H. Daniells, M.D., 1878.

There are in all twenty-five stations where preaching is maintained, and fifteen native evangelists, of whom four are ordained. There are also fifteen Bible-students, looking forward to the ministry, and twenty-one Bible-women.

These women receive a careful and effective training, and are sent out two and two to the villages where there are stations, or to such other places as may offer encouragement. In Mr. Ashmore's district, two new chapels were built during 1878. In Mr. McKibben's district three new preaching stations were secured. One hundred and thirteen were baptized, and thirteen died in the faith. The present number, according to the list, is 617.

Contributions for schools and mission work, $421. This does not include any of the contributions of the missionaries, which were reckoned separately.

Early in the year two ordained preachers were taken away by death, and four others ordained.

There has been inaugurated, at some of the larger stations, a subsidiary training-class, under the direction of the preacher in charge: they have an exercise each Sunday evening. It is desired that every preacher should assist in

raising up his own helpers, and consider it an essential part of his work to prepare faithful men to whom he may commit the things he has heard among many witnesses. It is hoped, also, that it may prove a source of supply to the theological class.

The things named are among tangible results. Much other work has been done which cannot as yet be embodied in statistics. A vast amount of seed has been sown. Many hundreds of towns and villages have been visited, and the way prepared. In November and December the number of villages visited by the Bible-women was reported as ninety-eight. The young men are doing a great work in the same way. All around the missionary foci the light is shining out into the dense darkness. From thousands and thousands of minds the gross ignorance as to what Christianity is, is becoming dissipated. In many thousands of minds there is being formed some outline conception of the great truths which the missionaries teach concerning a living God, an all-sufficient Redeemer, resurrection from the dead, and eternal judgment.

The mission in Southern China is, like all missions, a work of faith, and makes large demands on the faith and prayers of all Christians. But it has for its laborers a noble and efficient band of men and women; and He whose work it is has given them their wages hitherto, and will never suffer them to toil in vain.

THE ranks of our missionaries at Swatow are well filled, and all are doing efficient work. Miss Fielde has prepared a dictionary of the Tie Chiu dialect, which she proposes to publish, to aid foreigners in acquiring the language, and also natives in becoming familiar with English. Rev. Mr. McKibben has already made several tours among the Hak-ka tribes, or people of the highlands, and finds good openings for missionary work. He will probable establish a new station among this people, thus reaching out toward the interior of China with its millions of unevangelized heathen.

There are now connected with the Swatow station nineteen native preachers, twenty-four churches and branch churches, and seven hundred and fifteen members.

No. XV.

EASTERN CHINA OR NINGPO MISSION.

Geography of Ningpo. — The Missionaries at Ningpo. — Hospital at Ningpo. — Church organized. — First Baptism — The Scriptures in Chinese. — Out-station at Suchau. — Death of Mr. and Mrs. Goddard. — The Progress of the Work in Ningpo. — The Island of Chusan visited. — Retrenchment. — Church organized on Chusan. — Literary Men called. — Chinese Females baptized. — Years of Progress. — The Opening at Hangchow. — The Name changed. — "Instead of the Fathers, the Children." — History and Death of Mrs. Goddard. — Church at Hangchow — Station at Zaohying. — Church at Sangbah. — Grace triumphing in Death. — A Stanch Disciple of Jesus. — Baptist Association formed. — Death of Dr. Knowlton. — The Medical Work renewed. — Present State. — Concluding Thought.

NINGPO is one of the five ports in China opened to foreign commerce, and the residence of British and other foreigners, by the treaty of August, 1842. The other free ports were Hongkong, Fuchau, Amoy, and Shanghai. Ningpo is in latitude 30°, situated near the mouth of the river of the same name. The population is 250,000. The island of Chusan lies about thirty miles east of Ningpo, and has a population of from 50,000 to 100,000. During the war of the Chinese rebellion under Taeping Wang in 1861, Ningpo was subdued and sacked by the insurgents. The mission

property, however, was unharmed, and the rebels were driven out May 10, 1862.

Besides Ningpo, which at first gave name to this mission, are Suchau, Hangchow, Zaohying, and several other populous places, in which outstations have been established, churches organized, and many converts have from time to time been gathered into them.

The missionaries who have labored in this field are Messrs. D. J. Macgowan, M.D., who arrived in 1843; E. C. Lord, 1847; Josiah Goddard, 1848; M. J. Knowlton, 1854; Horace Jenkins, 1860; Carl T. Kreyer, 1866; Josiah R. Goddard, 1868; M. A. Churchill, 1875; Rev. S. P. Barchet, M.D., 1875. Of these Dr. Macgowan's connection with the mission was closed by his resignation in October, 1863, and Mr. Kreyer's in 1870, he having accepted a position as teacher in the Chinese college at Shanghai. Rev. Mr. Goddard, sen., died Sept. 4, 1854, at Ningpo, and Mr. Knowlton, Sept. 10, 1874.

The medical hospital established by Dr. Macgowan in 1843 was designed to be an effective means of attracting those who were suffering under maladies of the body to an institution where they might find healing for the graver maladies of the soul. And, as the Lord Jesus began his ministry by cleansing the leper of Matt. viii., so this mission made its first appeal to the people by offering to heal the soul through the helping of the body. In eight months of the year 1844, 2,139 cases of disease were treated in Dr. Macgowan's hospital, of which 1,739 were males, and 240 females and

children. In 1849, 12,956 patients were prescribed for by Dr. Macgowan and a native physician; in 1851, on the island of Chusan, 2,000; in 1853, 11,031; and in 1854, 11,000. And during all this period of ceaseless activity, every opportunity was embraced to lead those who came for bodily healing to seek of the Great Physician healing for the soul.

A chapel was opened in the centre of Ningpo in January, 1846. Dr. Macgowan and two native assistants, besides other laborers, preached every Sabbath to a congregation of from eighty to a hundred hearers, and were encouraged by a few applicants for baptism. When Mr. and Mrs. Lord arrived in 1847, the hearers were from one hundred to three hundred in number, of whom twenty-five or thirty were females. A church was organized at Ningpo, Oct. 31, 1847, and in 1848 a Bible-class and a day school. In 1849 religious services were first held on the island of Chusan, and the church of Ningpo sustained an out-station fifteen miles distant, up the Ningpo River. The contributions of the church to benevolent objects this year were eighty-four dollars, the number of church-members being only eight; equal to ten dollars and a half per member. In May, 1849, an aged man was baptized, the first-fruits of the mission in Ningpo. He adorned his profession by a Christian life of only four months, and in September of the same year died in the faith of the gospel.

In 1851 the church numbered nine, of whom only three were Chinese. From the organization of the church in 1847, four native converts

had been baptized; two or three conversions were reported on the island of Chusan; the book of Exodus was translated, and three thousand copies printed. The Bible had already been translated in two different versions, one by Dr. Marshman, the other by Dr. Morrison; and a plan was formed to secure a still more satisfactory translation by the united labors of a committee of the missionaries of all the denominations in China. It was to participate in this work that Mr. Goddard had been summoned from his post in Bangkok. It was found better, however, by the missionaries of the Baptist denomination, for obvious reasons, to make an independent version; and Mr. Goddard engaged in this work, completing the New Testament by the close of 1853, — the monument of his life, — and proceeding in the Old Testament as far as the end of Leviticus. His death in 1854 put a period, for the time, to this important work.

In 1852 Dr. Macgowan made a tour into the interior, and visited the city of Suchau, where a church edifice of brick was built, and dedicated Sept. 26. Three baptisms were reported. The interesting fact is stated that in 1853 all the members of the church were accustomed to attend the monthly concert, and the contributions amounted to more than four dollars per member. Of what church in any Christian country could so much as this be said? This year more than twelve thousand portions of Scripture were distributed among the people, and upwards of thirty thousand tracts.

Three years later Mrs. Goddard died in Provi-

dence, R.I., having returned to this country soon after the death of her husband. Thus, husband and wife, in a period of less than fifteen years, partly spent in Siam and partly in China, had finished their missionary career nobly and usefully, and received the Master's "Well done!" The circumstances of the history of Mr. Goddard, this valued missionary, are deeply interesting, as an illustration of the methods of Divine providence and grace, and of the results of Christian faithfulness. An obscure young woman in Boston, the first convert baptized by Dr. Baldwin in the great revival of 1803–7, soon after her baptism wrote a letter to her female friend in Worcester County, Mass., adding in a postscript a single sentence to the husband of the latter, then an unconverted man. That sentence was the means of his conversion. That man was David Goddard, who afterwards became a revered minister of the gospel, and an interested participant in the early missionary efforts of the Baptist denomination. His son of many prayers became Josiah Goddard, the missionary and translator of the New Testament, and his grandson is the present Josiah R. Goddard, who is so nobly continuing the work which his father nobly began. And so the postscript of the young woman's letter in Boston, dictated in Christian faithfulness, after the lapse of nearly fourscore years is still doing service for Christ on the hills and in the valleys and among the islands of China.

After the death of Mr. Goddard, Messrs. Lord and Knowlton took charge of the work in

Ningpo. Eighteen meetings for the exposition of the gospel to the Chinese in Ningpo were held every week, and at these meetings perhaps twelve hundred in all heard the way of salvation. A thousand New Testaments in Chinese were sent to California; and thus the work of missions among the heathen came to be helpful in the home-mission work among one of the important immigrant populations of the Pacific slope of America. Dr. Macgowan also published a Chinese newspaper at private expense, carrying forty-eight thousand pages of religious and other reading into the families of China during the year. An unsuccessful attempt was made this year by two native Christians to penetrate to Nanking, and put the New Testament into the hands of the insurgent chief, Taeping Wang. They distributed many tracts on their way. One of them was arrested and placed in confinement, and a ransom was demanded for his deliverance. The time for the display of God's saving power here was not yet come; but the word of God was not bound.

In the year 1855 an assistant preached twice on the Sabbath and twice every week on the island of Chusan. Two schools were maintained, one on Chusan, and one at Ningpo, with fifty pupils. Two assistants visited Hangchow, the capital of the province, at the literary examination, to distribute Scriptures and tracts. Mr. Knowlton visited several parts of the island of Chusan, and was cordially received everywhere. At one place, the capital of the island, a room for meetings was hired, and an assistant sta-

tioned there. The Spirit was manifestly present, and converts came to Christ. Three former leaders of the Catholic church in Chusan became hopefully the subjects of Divine grace. Two of them were baptized, and the third applied for the ordinance. During the year thirteen were baptized, one of them a Chinese woman.

In the year 1856 the funds of the treasury at home were deficient, and the work of retrenchment became necessary. The places for preaching in Ningpo were reduced from three to one, and the schools were dismissed. Notwithstanding, a hymn-book was prepared this year by Mr. Lord, and many thousands of Scriptures and tracts were put in circulation. On the island of Chusan a literary man, twenty-seven years of age, travelled two hundred and fifty miles — twelve days' journey — to learn about the doctrine of Christ. In a tour outside of Ningpo, Mr. Knowlton preached on one occasion in an ancestral temple to two hundred hearers, many of whom were females.

The work gradually advanced. In 1857 the church numbered nineteen. A visit was made this year to Kinghwa, a town two hundred miles south-west of Ningpo, having a population of from fifty thousand to seventy-five thousand souls. This place was afterwards an out-station, and for a season a field of much promise. Another church, of seven members, was organized in the year 1858, and an unusual spirit of inquiry was manifest, both there and in Ningpo. In the latter place seven were baptized. A

gentle shower of Divine influence seems to have descended on the mission at Ningpo from the beginning. With no large ingathering, as in other countries, the work has made a steady advancement, and polished stones have been added, one by one, year after year, to the spiritual building which God is erecting on the ruins of idolatry.

In March, 1859, Mr. Jenkins joined the mission. This year nineteen were baptized, nearly doubling the churches. At the same time an assistant was stationed at Kinghwa, from which place four were baptized and received into the church at Ningpo. Three of them were literary men. Two others, one of them a literary man, were baptized later, in 1861, and Kinghwa was adopted as an out-station. Thus the gospel not only reached the poor and degraded, but also found converts among the intellectual. Another out-station was commenced in the country, twenty miles distant from Ningpo; and at still another, which has since borne good fruit, a church of five members was organized Sept. 8, 1861.

There were now three missionaries and their wives, four native assistants, and four out-stations. Mrs. Lord superintended a boarding and a day school. An unusual number of Chinese females were baptized in 1861; nine of them put on Christ by an open profession that year, the eldest being sixty years of age. This was a triumph of the gospel in a country where, under the influence of idolatry, the female sex is oppressed and degraded for the most part,

and deemed unworthy to share, as in Christian countries, in the privileges, the enjoyments, and the hopes of men. At Ningpo and one of the out-stations the baptisms numbered seventeen, and the total of members had increased to forty-one. The work also made constant progress in Chusan, and the members on the island had increased to twenty-four. The next year, so abundantly was the Spirit poured out that the number of native Christians at all the stations had risen to be not far from one hundred in number. Of six assistants, four were formed into a theological class, who studied during the week, and preached every Sabbath. Thus a nucleus was formed of an educated and efficient native ministry. Eleven were admitted by baptism to the church at Ningpo, and fifteen on the island of Chusan. The people at a town on the north side of the island, having heard of the wonderful news of salvation by the death of Christ, requested that a native preacher might be sent to them to teach them concerning the way of life. Thus new openings for the gospel invited the sickle of the reaper faster than it was possible to answer the demand.

In 1863 forty-one converts were baptized, — more than in any previous year since the mission began; thirteen of the number were women of Ningpo. A new out-station was also adopted. But this year two native assistants died, and the labors of Dr. Macgowan and Mr. Lord were withdrawn from the mission, — the former permanently, and the latter only for a season.

The year 1865 was one of marked progress

in every department of the mission. Two native Christian women, able to read, — an accomplishment not common among the females of China, — were employed as Bible-readers; and the fruit of their labors was seen in the fact that this year the Ningpo church numbered forty females among its members. This year, also, the members of the native church contributed a sum of money nearly sufficient to sustain their native pastor, some of them giving more than a dollar per month. Ningpo church this year numbered sixty members, of whom twenty were males, and forty females, — the female portion of this Chinese church, as in most parts of the earth, becoming the preponderating element. Five young men were attending to studies adapted to make them useful in the ministry, and the Executive Committee recommended to the brethren to call to ordination one or more of the native assistants. In that dark land the number of members of the churches of all the stations connected with Ningpo was now 141.

In 1867 Mr. Kreyer commenced a work at Hangchow, the metropolis of the province, a city of four hundred thousand inhabitants, and the centre of a number of populous towns and villages. His chapel, formerly a jeweller's shop, was named "the Jesus-doctrine-meeting-hall;" and its aim changed from preparing jewels to shine on earth, to the preparing of nobler jewels to shine in the diadem of Christ for ever and ever.

This year the disciples on Chusan addressed

a letter to the Baptists in America, requesting that a missionary might be designated especially to them. Ningpo, the central station, was fifty miles away, and it was difficult for some of the members, especially the women, to walk ten miles over the hills to the nearest point where the gospel was regularly preached, and the ordinances of the New Testament administered. On the Chusan group of islands there were two hundred thousand people, double the number on the Sandwich Islands; and the work was languishing for want of a more vigorous prosecution.

In 1868 the title of the Ningpo Mission was changed to the Eastern China Mission, to express more distinctly the wide-spreading work which was now breaking forth on every side, and reaching more than a hundred miles away to new and important centres. Mr. Goddard, the son of the lamented missionary of the same name, also joined the mission about this time — a new and efficient laborer. He found that the language of China, which had been the dialect of his boyhood, after having been disused for many years, readily came back to him when he began to mingle once more with the people; so that he was prepared for effective labor almost from the day of his arrival.

But how little can we foresee or interpret the ways of Providence! Mr. Goddard had scarcely commenced his work, when his young and earnest wife was taken from him by death, after only three months of missionary service. We must not omit this item in the history of Mr.

Goddard's mother. Before her marriage, as a young woman of slender means, she labored for a season in a cotton-factory near Boston. A fellow-Christian in the same mill, who made herself poor that she might make many rich, perceiving that her youthful friend had talent and a missionary spirit, — out of her feeble earnings and through great self-denial, depriving herself even of necessary food and clothing, — paid the expenses of the education of her younger Christian sister at the best schools, and lived long enough to know that she was prepared to do effective work for Christ in China. And thus the poor spinner, whose heart burned with love to the Lord Jesus, though she was perhaps never ten miles from home, gave this young missionary to a life of toil for the heathen on the other side of the globe. They both met long since before the throne in heaven — the sower and the reaper rejoicing together. The younger Mrs. Goddard's term of service was brief, but none the less accepted by Him who seeth not as man seeth.

The work at Hangchow took form and consistency. In September a church was organized in the city, and a young man baptized. His employers at once dismissed him for keeping the Sabbath; but another door was opened for his support. A new out-station was also commenced at Sangbah, in connection with Hangchow. Several here were said to be Sabbath-keepers, and three were baptized. All the churches of the mission — five in number, with one hundred and seventy-eight members —

showed increasing strength and efficiency, and a disposition to provide themselves with chapels and other conveniences for the worship of God. The mission reported twelve stations and out-stations, twelve preaching-places, eleven native assistants, five Bible-women, and thirty converts baptized.

The station at Kinghwa, encompassed by difficulties, opposition, and persecution, was suspended in 1868 or 1869, and another, nearer Ningpo, substituted for it. This new station, Shouhing or Zaohying, is larger in extent than Ningpo, situated in a vast plain full of villages, intersected by canals in every direction, affording access to a great population. A native preacher was stationed here, and Mr. Jenkins made occasional visits as he found opportunity. About this time one of the most powerful men in the empire memorialized the emperor to tolerate alike Protestantism, Romanism, and Buddhism, calculating, in his godless indifference, that they would work destruction to one another, and thus an end would come to all religion. He had not learned that Messiah's throne will stand after all other kingdoms are overthrown.

The openings were large, and the promise auspicious. Mr. Knowlton wrote, "If we had a sufficient number of native preachers, we might soon have chapels and native churches scattered throughout the Ningpo plain, with its three thousand villages and over one million inhabitants."

At the out-station of Sangbah a triumph over

opposition was obtained about this time, the magistrates openly declaring that the teachers of Christianity cannot be disturbed. At Zaohying baptism was administered for the first time, a mother and her son being the subjects. Scores of people witnessed the solemn scene. This furnished occasion for the organization of a church. At the Lord's Supper, ten converts celebrated together the death of Christ. The Eastern China Mission now presented a total of 209 members, sixteen preaching stations and seventeen native helpers, including Bible-readers, preachers, colporters, &c.

The mission began to be crippled for want of laborers. Mr. and Mrs. Knowlton in impaired health returned for a season to their native land; Mr. Kreyer accepted a literary position under government, which prevented him from yielding direct service any longer to the mission. This left the station at Ningpo, with its outstations, to the sole care of Mr. Goddard. Mr. Jenkins removed to Hangchow, and Zaohying was left for a season in charge of native assistants. In November, 1870, Mr. Goddard was married to Miss F. A. Dean, daughter of the now venerable Dr. Dean, of Bangkok, which brought another and well-qualified laborer into the field.

But there was light in darkness. At Kinghwa, where the opposers had demolished the chapel in order to drive away the missionary, the chief magistrate invited Mr. Jenkins to return, promising indemnity for damages, and posted proclamations through the city, warning

the people against molesting the missionaries, and calling upon the citizens to aid Mr. Jenkins in securing a site for his chapel and a house for the assistant. A new church was constituted this year at Siwu, with ten members.

The next year saw the removal of several of the Chinese members by death, some of them the oldest of the native Christians. They illustrated in their death the power of the gospel. One interesting case occurred of an aged man who died at a new out-station, where a chapel had been opened, and this old man received the gospel with joy. But about three months after he first heard the word of God, and before he had an opportunity to make an open profession, he was called to higher scenes; and calm and joyful, even in his last moments, he declared before his friends and neighbors his faith in Christ and his hope of heaven.

A noble assistant, an aged man, is spoken of as sustaining the chapel at Kinghwa. He experienced many petty annoyances and persecutions at the hands of his heathen neighbors, but continued to sow the good seed of the kingdom. He was known as "the stanch disciple of Jesus," and received calls from men far and near, to whom he told the story of Christ, giving them a Testament or a few tracts. "Neither threatening magistrates nor a sneering people were able to quench the fire of his zeal. Hedged about by trials, he stood firm, an honor to the cause, and a light shining clearly amid the warring elements. His calls for help were full of feeling."

In December, 1872, the Chek-kiang Baptist Association, consisting of six churches, was formed at Ningpo, the first Baptist Association in China. Twenty-three delegates were present, most of whom were laborers in the mission. The session continued two days and a half, and was deeply interesting. The delegates made many important inquiries relative to their mission-work and church polity. It was believed that this new step in advance would be productive of great good. Total church-members at this date, 219; students for the ministry, six; Bible-women, four; preachers, fifteen.

On the 10th of September, 1874, Dr. Knowlton died, universally lamented. He was a choice missionary, an indefatigable worker, having his whole soul set on the conversion of the heathen; and he had the rare ability of making others work. Mr. and Mrs. Churchill joined the mission about this date, putting on the harness as Dr. Knowlton was putting it off.

Mr. Jenkins revisited this country in 1873, and returned to his station in 1875. Mrs. Churchill died in December, 1875, after only a little more than a year of missionary life. Much attention was paid to the instruction of the native preachers, and a reference Testament prepared by Mr. Jenkins was published, a useful help towards making their addresses more scriptural. At the meeting of the Association, the discussion of the question of wine-drinking by Christians was very prominent, and a resolution was passed recommending the members to abstain from it.

The report of 1877 tells both of hope and discouragement. Many of the disciples were living epistles, the joy and crown of those who watched for their souls. The extent of the work, and the fewness of the laborers, were a source of perpetual anxiety. Under Dr. Barchet, the medical work, begun so vigorously by Dr. Macgowan in 1843, again assumed importance; and there is reason to hope that it may once more prove an entering wedge for the gospel. Sometimes as many as sixty cases were treated in a single forenoon. Patients came from many parts of the province, and, healed in body, carried home with them the words of eternal life. Mr. Churchill established himself in Hangchow in January, 1877; but after a few months he was prostrated by sickness, and compelled to return to Ningpo, and finally to the United States.

An interesting notice is given of a native school in Ningpo, taught by a native teacher. Most of the pupils have good abilities, and some make astonishing progress. They are all able to repeat the whole of Genesis, and the whole Gospel of Matthew. This is in harmony with the method of teaching in China, in the schools of the country, in which the most coveted attainment is to be able to recite from memory page after page of the writings of the Chinese classics. The teacher, who is a Christian, also earnestly sets the truth before his pupils, and exhorts them to act according to its teachings.

The following is the present state of the mis-

sion: missionaries, eight, five male and three female; churches, nine; chapels, 23; preachers, one ordained, 20 unordained; church-members, 307; boys in four schools, 58; girls in one school, 18; one medical dispensary, at which last year 7,500 cases were prescribed for.

The history of this mission gives an impressive view of the extent of the work to be done, and the inadequacy of the force hitherto employed to do it. The work is mighty, but mighty is He to whom it belongs, and who is pledged to its final success. Years may pass away, and still the enemy may scoff at our puny efforts; but, when the set time is come, He whose right it is will reign supreme. And of that result, we have all the assurance that can be given by the word of Him who cannot lie.

THIS mission has not shared in the prosperity which has attended many missions in the north of China; but much faithful work has been done which will not be in vain. During the last year the mission has been re-enforced by the arrival of Rev. G. L. Mason and wife, while Rev. Mr. Barchet and family have come to this country. Present statistics: native preachers, sixteen; churches, seven; members, two hundred and sixty-three.

No. XVI.

MISSION TO JAPAN.

Origin of the Mission. — Geography and History of Japan. — Beginning of the Work. — The Mission re-enforced. — The Work advancing. — Prosperity and Trial. — Female Helpers. — Interesting Candidates. — Death of Mr. Arthur. — The Work accomplished. — Present State of the Mission.

THE organization called "The American Baptist Free Mission Society," moved by a desire to embrace the auspicious opening for evangelization in Japan, established the earliest Baptist missionary station in that country. After the abolition of slavery in the United States, finding no occasion for maintaining separate efforts in the field of Christian activity, the members of that Society offered the mission they had commenced to the American Baptist Missionary Union, at the annual meeting held in New York in May, 1872. At that meeting Mr. Goble, who had labored in the mission, gave an account of the favorable prospects for the propagation of the gospel in that remarkable empire. Dr. Nathan Brown, formerly a useful missionary of the Union in Assam, who after several years' residence in America was now under appointment by the Free Mission Society

as a missionary to Japan, was cordially welcomed to co-operation with the Missionary Union, and spoke words of rejoicing over the fact that the land which for three centuries had trampled on the cross was now open to the gospel. A resolution was passed, pledging the support of the Union, should the Board of Managers deem it advisable to accept the mission to Japan and to re-enforce it with additional laborers. In accordance with this resolution the Board voted, May 23, 1872, to accept and re-enforce the mission to Japan.

The mission in Japan is the latest enterprise undertaken by the Missionary Union on the continent of Asia. Japan is a kingdom of islands, numbering in all nearly four thousand. Four of them are much larger than the rest, and are supposed by many to contain as large a population as the United States of America. The islands are situated east of the northern half of China, and extend from 30° to 50° north latitude. The country is hilly, but not mountainous, and abounds in fertile valleys and magnificent harbors. The history of the government goes back to a period six hundred years before the Christian era: its founder lived in the days of Nebuchadnezzar. Roman-Catholicism was introduced into the empire in 1549, but was afterwards suppressed; and for three centuries the government resisted the approach of all foreigners. So great was the national hatred of the Christian religion as represented by the Catholics, that for many years the figure of a cross was laid down upon the shore,

and every person landing was compelled to trample under foot this symbol of Christianity. In 1853 an American fleet entered the harbor of Yeddo, a treaty of peace and commerce was agreed upon between the United States and Japan, and treaties were made also with various other powers.

Since this change, a flood of light has been pouring upon Japan, which the intelligent people seem inclined, in all secular matters, to make the most of. Railroads have been constructed; and light-houses, custom-houses, banks, and schoolhouses have been erected in great numbers. An army and navy have been organized, and a postal system established much like our own; also a graded school-system inaugurated, from universities to primary schools, with some of the most accomplished literary men of Europe for professors. They have a native press, translating our best books; and newspapers are circulating freely through the country.

Dr. Nathan Brown and wife and Rev. Jonathan Goble and wife arrived in Yokohama in February, 1873. Hitherto, notwithstanding the previous labors of Mr. Goble, there were no disciples, no chapels, and no residences for missionaries, so that the work of the Union was substantially the establishment of a new mission. Dr. Brown, in his first letter from the country, wrote thus: —

"The edict against Christianity was formally abrogated a few days ago by imperial proclamation. The calendar has been changed to correspond with European

reckoning, beginning the year with January. The old holidays are set aside, and Sunday established as the legal holiday, under the title 'Day of Light' or 'Sun's Day;' while the other days bear the names of the several planets, as ours do. Christmas is made a holiday. . . . The wheel of God's providence is thus rolling on with a power never seen in any other country; and it becomes us to seize the opportunity for enlarging our missionary operations, before it passes away forever."

In 1873 the connection of Mr. Goble with the Union as a missionary was closed. Rev. James H. and Mrs. Arthur joined the mission in October, 1873. Mr. Arthur found numbers of young natives who could read and understand English; and, while pursuing the study of the language, he gathered a class of these students of English, who were a help to him in one language, while he was a help to them in the other. The New Testament was the basis of instruction, and the young men of ingenuous minds seemed to appreciate and delight in the instructions received. They had abandoned the gods of their fathers, and were willing to listen to the truths of the gospel. Dr. Brown had already commenced a preaching-service at his house on the Sabbath, and Mrs. Brown opened a school for native young women with encouraging prospects.

Another missionary was added in 1873 to the working forces Mr. James T. Doyen went to China in 1859 with an Episcopal clergyman, and took charge of a boys' school in Shanghai. Two years afterwards the school was discontinued; but he was still employed in teaching in China and Japan, independent of any mission-

ary Board. He joined the Baptist church in Yokohama, then just organized, and was ordained to the work of the ministry by our own missionaries Sept. 7, 1873, and the following month appointed a missionary of the Union. He took up his residence with a Japanese family, where he had opportunity to tell the story of the cross, and his labor was apparently not in vain. His aim was as soon as possible to reach the capital, now Tokio, to preach the gospel in high places as well as among the lowly. He reported that the missionaries were permitted to preach at the open ports, but not to penetrate into the interior.

The mission church at Yokohama was organized in 1873, consisting of eight members, five of whom belonged to the mission families. The following year, the government granted permission to the Japanese people to hire foreign teachers. It was understood that this measure would secure to missionaries the privilege, both in the cities and in the country, of living outside of the treaty limits. Hence the missionaries in Japan began at once to prepare for the enlargement of their operations. Mr. and Mrs. Arthur set themselves to look for a home in the midst of the native population. The late representative of Japan at Washington invited them to take up their residence at Tokio, which from that time (June, 1874) they made their home, giving to the work the freshness and strength of their labors, their interest, and their prayers; and here they set themselves to the task of preparing jewels for the crown of Immanuel. At

the same date Mr. Doyen removed to Tokio, at the suggestion of several Buddhist priests, who offered him quarters in one of their temples, and expressed their wish to hear about Christianity. He was accompanied by a recent convert to the gospel, who understood English and Chinese, and acted as interpreter. The impression evidently was gaining ground in Japan, that Christianity would ere long become the religion of the people. The preceding year, the officer at the head of the educational department was a violent opposer of missionaries, and gave orders that no clergyman should be employed in any government school or college. The next year he was set aside, and his place filled by a Christian, a young student who had been hopefully converted in America. This was a decided triumph in favor of the gospel.

Mr. Doyen remained at his post in one of the great religious centres of the city, and one of the best locations for a mission-station, until near the close of the year, when the failure of his sight compelled him to relinquish his work. Mr. Arthur was able to rent a new building in a part of Tokio which was accessible to large numbers of the people, centrally located, and well adapted to the purposes of the mission. Thus a foothold was gained at the capital, and the work was auspiciously begun. With the blessing of God, there was reason to anticipate that the seed sown would from this time bring forth fruit unto eternal life.

At the other and older station, Yokohama, a chapel was completed, a congregation of about

thirty hearers was gathered, and a school opened with encouraging prospects. Surely the God of missions will guard the feeble beginnings of the work, and protect the house set apart for the honor of his name, and where souls are to be directed to him! But God seeth not as man seeth. In February, 1875, the chapel was burned to the ground. But the spiritual results, it is hoped, are such as no flames can consume, nor the floods drown. Two converted natives were added to the church, one of them the interpreter before spoken of. A Scripture Manual for the use of schools was prepared in Japanese by Dr. Brown, and highly commended by those competent to judge. The Parables of Christ, in Japanese, were also put in circulation.

Later in 1875, Misses Clara A. Sands and A. H. Kidder joined the mission, the former going to Yokohama, and the latter to Tokio. The progress of the work was highly encouraging. The truth took hold of the minds of the people; and one by one they came to submit themselves to Christ, trusting in him as the only deliverer. In Yokohama the preaching-service in the chapel on the Sabbath was attended by about thirty hearers; and seven were baptized during the year, of whom five were Japanese and two foreigners. Dr. Brown, the laborious and skilful translator, had made much progress in preparing Christian literature in the language of the people. Matthew and Mark were in circulation; Luke was ready for the press; the Parables, the Sermon on the Mount, the Scripture

Manual, and History of Creation, had also been issued from the press, beside hymns, Sabbath-school cards, &c. In Tokio the first baptism was administered in October, 1875; the candidate being a woman, who was received after careful examination, and gave good evidence that she was a new creature in Christ.

The next year Rev. Frank S. Dobbins and wife joined the mission, and were stationed at Yokohama. But, on account of the illness of the latter, they were soon obliged to return to the United States; and, there being no prospect of her being able to live in Japan, after a little more than one year their connection with the mission was closed. Thus the bright prospects with which they entered on the work were so soon overclouded; and the Lord, having accepted the service they designed to render to him among the heathen, appointed them to other spheres of usefulness.

This year there were more accessions to the church of Yokohama than in any previous one. A native preacher was an efficient helper. A daily Bible-class of seven members, and a Sabbath school with an average attendance of fifteen scholars, were among the instrumentalities employed; the issues from the press, including Scripture portions, amounted to nearly half a million pages. Eight were baptized, and the church had a total of twenty-two members. The church at Tokio numbered twenty members, and in 1876 sixteen were baptized. Four of them, all women, were gathered into the church in November. Until within a very

short time, they had been devout worshippers of idols. One of them, a woman of strong, rugged character, brought to the mission-house, the evening before her baptism, a great armful of all sorts of idols, as a proof of her sincerity. When she told her experience to the church, she said she had worshipped the fox, the snake, and the badger, as well as the idols; and when she went to her house, and saw the things she had worshipped, she was so ashamed, even if no one was present, that she hardly knew what to do. She had torn down the "god-shelf," which is in every Japanese house, had torn to pieces or otherwise destroyed many of her idols, and brought the rest to those who had led her to Christ.

Another of the candidates was an aged woman of eighty years, — a lifelong idolater, — but at her great age strong and well, and rejoicing in the privilege of putting on Christ by baptism in the presence of many witnesses. A third, a servant woman of middle age, also brought her idols to the mission-house before her baptism, as a testimony that she should no more trust in them.

The experience of the fourth was very interesting. Her husband, who is also a disciple, had occasion to go to a distant province on business, and bought up all the Christian books within his reach to take with him. After his departure, his wife, who had hitherto worshipped idols, began to study the Bible, and to attend the preaching of the Word. A Bible-woman frequently visited and conversed with her. At

length, one day she said, "Although at first I neither believed nor understood the gospel, the wonderful story of the cross at last reached my heart, and I believed, and have put my idols into the fire." A missionary writes, in view of such cases: "One by one the weary and heavy-laden ones of Japan are coming to Christ, and finding rest."

But with progress and prosperity came also trial. The young and energetic missionary, Mr. Arthur, was compelled by declining health to leave his post, and return to this country. He reached California, where he lingered for a little while; and on the 9th of December, 1877, at Oakland, Cal., he passed to his reward in the prime of life, at the age of thirty-five, just four years from the date of his leaving his native country. He was a man of deep earnestness of spirit, full of missionary zeal, industrious and faithful; and, had his life been spared, he bade fair to accomplish, with the Divine blessing, a large work in the Japanese Mission. He left the church at Tokio with twenty members, and with manifest indications of larger success. On a lovely day in the early spring of 1878 his remains, brought back to sleep among his kindred, were laid to their last repose in the cemetery of Newton, Mass., where he had pursued his theological studies, not far from the spot where the beloved missionary to the Karens, Mr. Thomas, also rests in hope. They will rise within sight of each other on the resurrection morning, — one rejoicing over the converts gathered by years of labor; the other having

been called to put off the harness almost as soon as he had girded it on. But the work of the one, and the willingness of the other, will be alike acknowledged and accepted by the Master.

Miss Kidder was left at Tokio with a native preacher, to whom was committed the task of caring for the church thus bereft of its missionary. At the last accounts there were several candidates for baptism; and all that seemed needed, besides the blessing of the Divine Spirit, was more laborers fitted to carry on the work so auspiciously begun. Days of darkness and trial, persecution, opposition, and bereavement, have often marked the early period of missionary enterprise. Perhaps it is the order of God's providence, that success must come through suffering. Two young men were baptized by Dr. Brown at Tokio on the 9th of December; by a striking coincidence, the very day that Mr. Arthur passed through the dark river to "the bright beyond,"—a new sheaf gathered the same day into the church on earth, bereft of its pastor, and a new sheaf, glorified, into the garner in heaven. Others desired baptism on the same occasion, but the ordinance was delayed.

Within three years the Japanese Mission printed more than a million pages of Scripture, including the first three Gospels, and portions of the Old Testament. The first Gospel ever printed in Japan was issued by the Baptist Mission. Thirteen of the Epistles of Paul and the General Epistles have also been translated by our own missionaries in advance of other

translators. A church catechism of forty-eight pages, by the late Mr. Arthur, of which one thousand copies were printed, remains, a memorial of that lamented missionary; and by it he, being dead, yet speaketh.

Twenty-eight were baptized at Tokio and Yokohama during the year 1878. An appointment was made at Tokio to baptize six candidates, five of them females, and three married women, on the 16th of June last. The day proved to be very rainy, and the place of baptism was two miles distant; but such was the zeal of the converts, that they were unwilling to defer the ordinance, and it was accordingly performed. The church at Yokohama have received a handsome communion-service, the gift of the Shawmut-avenue church in Boston. Dr. Brown is pressing forward his translation of the New Testament in Japanese.

The last convert baptized at Yokohama was a man of wealth and influence, belonging to the province of Shin Shu. Some two years ago he heard that the Christian religion was being preached at Niigata by a Dr. Palm, and started off to learn what it was. On his way he fell in with a relative, who told him it was nothing but the old Catholic religion formerly preached at Nagasaki. Discouraged at this, he turned about, and went home. This year he was taken sick, and came to Yokohama to put himself in charge of an old friend, a physician, who, he was surprised to find, had become a member of the church. His interest was now excited anew; and during the time he staid

here, several months, he applied himself unremittingly to the study of the Scriptures. The physician was as earnest in his labors for his soul as for his body, and with one or two other members spent much time with him in prayer, on one occasion going out with him into the country, and spending the whole day in prayer for his conversion. He was at length brought fully into the light, and now considers that his sickness and coming to Yokohama were specially ordered by Providence for the purpose of bringing him within the sound of the gospel. He has now returned to his country, taking with him a large quantity of Scriptures for distribution.

One missionary, Dr. Brown, with his wife and Miss Sands, are at Yokohama, and Mr. and Mrs. Rhees and Miss Kidder at Tokio. There is a church and a school at each of the stations, and three unordained native preachers. The church at Yokohama numbers thirty members, and that at Tokio thirty-seven. Last year four were baptized at the former, and five at the latter. Two young girls in Miss Kidder's school became Christians last year, one of whom was baptized. A heathen woman near the city opens her house for meetings in the suburbs of the capital two Sabbath evenings in the month, and there are some attentive listeners. Her reason for her course is that she wants to know what this new religion is. A baptism occurred at Tokio each communion Sabbath for three months last spring, and the disciples are evidently growing in grace. The

attendance on the services of the Sabbath recently has increased to such an extent that it was necessary to enlarge the chapel by taking in the veranda; and again it overflows. A native assistant some months since made a preaching-tour among the villages near Tokio; and he received a letter recently from the governor of one town, asking him to come again, and "tell the people more about Jesus' religion."

The remarkable change that has taken place in Japan, the sudden stir of life that seems to have pervaded the entire nation, is full of promise. If the people of God understand the signs of the times, and enter with vigor into this broad harvest-field, there is hope that their new civilization will be a Christian civilization, and that they will be a people consecrated to Christ, dedicating their new-born energies to the salva- of the world. How great the responsibility of such a period! May the churches of these United States prove themselves, through grace, equal to the emergency.

DR. N. BROWN'S translation of the Gospel of John was issued from the press in 1878, and his New Testament in Japanese completed and published in 1879; he thus having the honor of publishing the first complete translation of the New Testament in the Japanese language. He is now engaged on a revision of his version, which is to be printed both in the common and the usual book characters.

On Dec. 30, 1879, Rev. Thomas P. Poate was ordained as a missionary of the Union of Yokahama. Mr. Poate was formerly a teacher in the Imperial College of Japan, and, on entering the service of the Union, he made a trip to the north of Japan in response to invitations that had been received. He found the people remarkably open to the truths of Christianity, and during 1880 organized three churches in that part of the empire, and baptized twenty-six. He finds a great door open for labor among two millions of people, where there is no other Protestant missionary, and asks for a helper. Rev. F. S. Dobbins and wife, who have been in the United States several years, are now returning to Japan; and the work in that interesting empire gives very hopeful signs of promise for the future. Native preachers, nine; churches, five; members, one hundred and thirteen.

No. XVII.

MISSION TO AFRICA.

First Efforts in West Africa. — The First Church in Africa. — The First Missionary. — Death of Mr. Holton. — Death of Lott Cary. — Mr. Skinner joins the Mission, and dies. — The Mission re-enforced — Station at Bassa Cove. — Reflections suggested. — The Bassa Language reduced to Writing. — Progress. — Re-enforcement. — Death. — Return and Death of Mr. Crocker. — New Station at Bexley. — Death of Mr. Clarke. — Re-enforcements. — The Mission suspended. — After the War. — The Work resumed. — Visit of Robert Hill. — His Death. — A New Mode of Procedure. — School of Preachers. — Working in Uncertainty. — Favorable Omens. — Conversion of Bassas. — Uncertainty and Progress. — Interruption. — Death of Mr. Vonbrun. — Concluding Thoughts.

SOON after the organization of the Baptist General Convention in 1814, the colored people of Richmond, being naturally interested in sending the gospel to people of their own race, formed an "African Baptist Missionary Society." An article in their Constitution restricted the appropriation of their funds to missions in Africa. Their gatherings in five years reached the sum of seven hundred dollars. Two members of the First Baptist church in Richmond, Lott Cary, a faithful and trusted assistant in the business of a large warehouse in that city, and Colin Teague, — both colored men, — determined to go to Africa; and the

whole of the funds were appropriated to their use. They received their appointment from the American Colonization Society, and were enjoined to promote the missionary work in Africa, without pay, as far as their other engagements would permit.

In 1820 they were recognized by the Board of the Baptist General Convention as their missionaries, and three hundred dollars appropriated to their use. No other appropriation was made to the mission in Africa beyond that which was supplied by the Society in Richmond, until November, 1825, when the committee in Boston appropriated two hundred dollars to the Rev. Calvin Holton. The station at Cape Mesurado was established in 1821, under the auspices of the American Colonization Society; and Messrs. Cary and Teague were at the station from its commencement.

The first Baptist church in Africa connected with the mission was organized in Richmond in 1821, composed of seven members; and Lott Cary was appointed pastor. The church enjoyed a revival of religion, and in 1826 numbered from sixty to eighty members.

In 1825 Rev. Calvin Holton, a native of Beverly, Mass., and graduate of Waterville College, offered his services to the Colonization Society, to be employed as a missionary in Liberia. The Baptist Board took measures to secure a portion of his time as their missionary. He was ordained at Beverly, Nov. 30, 1825, and sailed from Boston Feb. 4, 1826. He was instructed to ascertain the condition of the natives in the

vicinity of the colony, with the view of establishing a permanent missionary station. The vessel in which he sailed carried out forty colored persons to re-enforce the colony of Liberia. Edina was selected as the station. A meeting-house had been dedicated in October, 1825, four weeks from the time it was raised. A Sabbath school had existed for some time; and a day-school was begun April 18, 1825, with twenty-one scholars.

But the labors of Mr. Holton were of brief duration. He was quickly seized with the terrible African fever, and died July 23, 1826, — the first sacrifice to the missionary cause on the continent of Africa in the employ of the Missionary Union, — after a service of about three months and a half.

In 1828 the school at Cape Mount was discontinued, and a school was established at Monrovia, four miles distant, in its stead. About this time the colonists organized a Missionary Society, and contributed fifty dollars for missionary work. The colonists of Liberia were more or less active in efforts to put an end to the slave-trade, and to prevent slave-ships of different nations from visiting the waters of Western Africa. Sometimes they were involved in sharp and dangerous engagements, requiring no little bravery and military skill. In one of those engagements, in 1829, Mr. Lott Cary was slain while defending a fort. He had been pastor at Monrovia about five years, and his death was a severe blow to the little band.

The mission now numbered two ordained

preachers, besides exhorters, and about one hundred church-members. In 1830 there were one hundred and fifty members, scattered in four or more different towns, — one of them, Carytown, being a settlement of recaptured Africans.

About this time another missionary was sent from this country, — Mr. Benjamin Rush Skinner, born at Killingworth, Conn. He studied at Hamilton Literary and Theological Institution, now Madison University, — that mother of missionaries, — was ordained Nov. 19, 1827, sailed from Norfolk, Va., Oct. 12, 1830, and arrived in Monrovia Dec. 4. In three months he was no more. Compelled to flee from the deadly climate, he embarked for home; but quickly after died, and was buried at sea, March 5, 1831. His young wife preceded him by about six weeks, and her remains rest in Monrovia, — two more freewill offerings to African evangelization. God undoubtedly accepted their service, because it was in their hearts to build up his kingdom among the heathen.

A church edifice was built at Carytown in 1831, and in Monrovia in 1832. In 1834 churches were organized in Millsburg and Edina, and another colored man, Hilary Teague, was ordained to the ministry.

In 1835 two more missionaries were sent to the work, — Rev. William Mylne, born in Scotland, appointed Dec. 15, 1834; and Rev. William G. Crocker, born in Newburyport, Mass., a graduate of Newton Theological Institution. Mr. Mylne was compelled to return home in broken health in about three years, and resigned

his office as a missionary. Mrs. Mylne died of fever in Liberia, a few days after reaching the shores of Africa, — another young life sacrificed on the altar of missions.

In 1835 a new station was commenced at Bassa Cove. Rev. A. W. Anderson, formerly missionary of the Liberia Missionary Society, was ordained Aug. 1, 1835, and entered the service of the Union the same year; but after two years resigned. He was stationed at Caldwell, where Mrs. Anderson died in December of the same year. A church was formed there, and the first African Association was organized in 1835, numbering five churches. A meeting-house was dedicated in Bassa Cove, July 3, 1836.

The mission had now existed about sixteen years, and had made very little, if any, impression on the native population. The Christians connected with the several churches were mainly emigrants from the United States, who had enjoyed more or less of the privileges of the gospel in the days of their bondage. There is no record thus far of the conversion of a single idolater. Valuable lives had been sacrificed to the deadly climate, and very little seemed to have been accomplished. Human reason might well inquire, "To what purpose is this waste?" The only question settled at such expense was, Can Western Africa be evangelized by white missionaries? and the question was painfully, but emphatically, answered in the negative.

Still the Missionary Board labored on. Mr. Crocker reduced the Bassa language to writing, that the people might read in their own

tongue the wonderful works of God. He prepared a Bassa vocabulary and spelling-book The gospel under his efforts began to take effect. In 1836 sixteen were baptized at Bassa Cove. In 1837 a mission-house was erected at Edina. The same year Rev. Ivory Clarke, a native of Maine, and graduate of Waterville College and Newton Theological Institution, joined the mission. He was a man of great humility and fervent piety, gifted neither with commanding presence nor brilliant intellectual powers; but devout, patient, self-forgetting and self-distrusting, persevering, decided. He had the qualities which God often makes mighty by the power of the Holy Ghost. And it was his lot to labor longer in this forbidding field than any other either before or after him. A new station was now opened, called Madebli. The church of Edina in 1839 had forty-four members and a colored pastor, Mr. Day, who removed in 1840 to Bexley.

The work was now pushed forward with more vigor. A printing-press was sent from this country to Liberia, in August, 1840; and a printer, J. C. Minor, commenced operations in June, 1842. Two more missionaries, Messrs. Fielding and Constantine, with the wife of the latter, arrived in Edina, and set out for the interior in December, 1840, hoping to avoid the fatal fever of the coast, and to find a more salubrious climate where they could make known to the native idolaters the way of life. The Bassa spelling-book and ten hymns in Bassa were ready to be printed. But sickness and

death still kept on the track of these servants of God. The first Mrs. Crocker, formerly Mrs. Rizpah Warren, of Boston, died in August, 1840, after a service of just one year. Mr. Crocker returned to the United States, disabled, in July, 1842, apparently without any prospect of return,—a shattered remnant of a man. Mr. Fielding, a native of Nottingham, England, ordained at Philadelphia in 1840, died at Edina in seven weeks from the time of his arrival there. Mr. and Mrs. Constantine returned home disabled, in less than two years, and resigned in August, 1842.

About this time the Edina Missionary Society undertook the support of some of the pupils of the mission-school in Edina, where sixty-five were gathered together to learn the rudiments of knowledge and of the gospel. The press, having commenced operations, gave the people in successive months, in the Bassa language, a Book of Easy Lessons, a Reader, Matthew, John, Acts, and a hymn-book.

After a protracted visit at home, during most of which he seemed to be lying at the grave's mouth, the brave missionary, Mr. Crocker, having almost miraculously recovered, chose to go forth a second time, and sailed for Edina, Jan. 1, 1844. He arrived at Monrovia Feb. 23, and died the next day, Feb. 24, of hemorrhage. Having reached his Pisgah, the Lord buried him.

The second Mrs. Crocker returned to Monrovia, where she labored a few years, and died there Nov. 23, 1853, in the prime of her life and usefulness, at the age of thirty-six.

Early in 1845 the station was removed from Edina to Bexley, and the missionary premises at Edina were sold.

Mr. Clarke, who providentially endured the climate better than any of his brethren, finished in 1846 a dictionary of the Bassa language, an invaluable help to future missionaries. But he too, after a service of about ten years, was obliged to succumb. He undertook to return to the United States to recuperate his wasted energies. But it was too late. He died at sea April 6, 1848, and his tomb is in the great waters. There was none left to fill his place, and the mission remained in charge of the Bassa converts nearly two years.

But the work he did had not been in vain. Nine Bassa youths were hopefully converted this year. Besides, one of the natives, a young man of promise, who was sent to this country to learn the printer's trade, became hopefully pious during his apprenticeship in Boston, and returned to his people in June, 1848.

Messrs. J. S. Goodman and H. B. Shermer, with their wives, joined the mission in January, 1853; but as other missionaries, so these, had but a short service in the field. Mr. and Mrs. Goodman returned within two years, and Mr. Shermer, broken down, in one. Mrs. Shermer died within ten months. A native preacher and two native assistants remained at Bexley, and another native assistant was at Little Bassa. In 1856, by vote of the Board, the mission to Africa was temporarily suspended.

In the new state of things consequent on the

close of the war of the Rebellion, 1861–65, a strong desire was expressed by many for the re-opening of the mission in Africa. It was judged that many of the colored people would desire to improve their condition by emigration to the land of their fathers, and in sufficient numbers to insure Liberia as a base of operations, from which the work might be vigorously pushed into the interior. The Committee expressed their deep interest in the enterprise, their conviction that the chief dependence for laborers must be on the colored men, and their purpose to stand ready to enter the first opening that should appear to recommence the work.

At the annual meeting in 1867, a memorial was received from many ministers, deacons, and laymen of the Baptist denomination in Liberia, asking aid for missionaries and churches already planted in Africa. This memorial was entertained favorably; and in May, 1868, a committee of the Union earnestly recommended that measures be taken as soon as practicable to resume missionary operations in West Africa. The Executive Committee recorded their conviction that the time had come for this undertaking, and that it should be the aim of the Union to promote the evangelization and general improvement, both of colonists and the natives of the country, both within and beyond the territorial limits of the Republic.

The Rev. Robert Hill, a colored preacher, who had been a missionary in Africa eighteen years, was present at the annual meeting, and by his remarks made a very happy impression

advocating the claims of the African race upon America for missionary labor. In the discussions on this subject, it was shown that the population included in the Republic of Liberia, colonists and natives, amounted to 625,000, of whom about 25,000 were colonists. The natives and colonists mingled together in social life and business, and gradually learned one another's language. Several worthy men were already prepared to preach to the Bassas, Veys, and other tribes.

Mr. Hill was evidently the proper person to recommence the work in Africa. His presence and words at the meeting made a most favorable impression. He seemed pre-eminently fitted by nature and education to act a prominent part in reviving the African Mission.

But before leaving this country his journey was arrested, and a few days of conflict and suffering ended his mortal life. It was among his last requests that his remains might find a resting-place in the bosom of his beloved Africa — a suggestion which was heeded by the Executive Committee.

The Committee appointed a committee of superintendence in Africa, and four missionaries, men of color, and of tried character, already on the ground. One of this number was Mr. Jacob Vonbrun, already known to the mission at an earlier period, a man of princely blood, and an humble and devout Christian. A blessing attended the new enterprise. A remarkable attention to religion followed the labors of the missionaries. A considerable

number of native Africans became the hopeful subjects of renewing grace, not in one but in many localities, including in some instances the head men of villages, who begged to have missionaries and teachers stationed among them. Hundreds were reported as converted in various parts of the field, among whom were several promising young men, desirous of entering the ministry. Many natives were awakened to serious reflection, and, laying aside their idols, became interested to inquire the way to heaven, and asked that teachers and preachers might be sent to them. In one place 35 were baptized, in another 33, in another 62, in another 18, in another 29, — many of these being Congoes. In a single year 153 were reported baptized, and 218 converts.

The following year an appropriation was made for the support of preachers in various parts of Liberia. Many of them labored on the borders of the territory, in the vicinity of large native tribes, from which not a few converts were gathered. On Sabbath morning, June 8, 1871, at one station, forty were baptized into the name of Christ.

A commencement was made of efforts for the establishment of a training-school for young preachers, at a station called Virginia. A growing desire was manifest for instruction, and even the surrounding heathen perceived that an education such as Christians enjoy would be a blessing to their people. The Rev. Mr. Vonbrun about this time visited the United States to raise funds to build a chapel and

schoolhouse. He related the story of the progress of the gospel among his own tribe, the Bassas. He told how, at one native town recently, large congregations of natives came from every direction to hear the word of God. At another town the chief and his people gathered at a moment's call to hear the gospel, and after the preaching the chief addressed his people, saying, "The word of God should be our daily song." He said, "The word of God is very sweet: therefore I like to hear it always." Everywhere the natives are ceaseless in their invitations to the gospel teachers to come among them, and teach them the truth.

In February, 1871, a brick chapel was finished and dedicated at Congo-town, and four natives were baptized, two of whom were so promising that they were immediately taken into the school to study with reference to the ministry. Two churches were organized, one at Millsburg, the other at Arthington.

The efforts of the Union, in this period of the re-occupation of Africa as a field for missions, were chiefly tentative, — the work among the colonists being regarded as only a stepping-stone to a more extended and efficient work in behalf of the unevangelized native population. The Committee in this country labored under the difficulty of an imperfect knowledge of the field to be cultivated, and felt the need of having an intelligent and judicious agent to explore the entire field, and communicate the results of personal observation. But no such exploration had hitherto been possible. Mr. Vonbrun was

the only preacher of the gospel in Africa living among the Bassas, and able to speak their language; and the Executive Committee determined to afford him increased aid, in the hope that more of the native population might be reached through him, and brought under the civilizing and saving influences of the gospel of Christ.

A son of Mr. Vonbrun in 1872 opened a mission-school in the village where his father labored as a preacher; and the undertaking among the Bassa people seemed very encouraging.

The Congoes, also, manifested a desire to hear the word, and were very attentive whenever the opportunity was afforded them. The chief of one of the native tribes, and three of his leading men, sent a written petition to the nearest missionary, begging for a preacher and schools, and pledging themselves, if their petition was favorably received, to build a school-house and chapel, and a comfortable residence for the missionary.

The next year, 1873, the Report speaks of the successes of the Word at nearly all the stations sustained or partly sustained by the Union. Mr. Vonbrun sent an account of a most interesting baptismal occasion July 4, 1873, when he gathered into the church the largest number he had ever had the privilege of baptizing at one time. People came in great numbers to witness the ceremony; and seven males and twelve females, nineteen in all, and all native Bassas except one little boy, put off their idolatry, and put on Christ by an open profession.

But the policy of the work still seemed uncertain. In 1874 appropriations were made to the African Mission on a reduced scale, the largest sums being given to the stations where the people were chiefly natives. Mr. Vonbrun's work among the Bassas continued to prosper. But L. Kong Crocker, an educated Bassa, who was expected to be very useful to his people, was removed by an early death. Other tribes, as the Mandingoes, began to feel the influence of the gospel. The baptisms reported in the mission during the year 1873 were 118, which was probably only a part of the whole number. Churches aided, 10; preachers, 10; members of the church in the stations aided, 525. Fifty converted Bassas were members of the church at Vonbrunsville. In 1875 a Congo young man completed a four years' course of study, and was sent forth to labor among his people. The students in the school resolved themselves into an "African Mite Society," and pledged themselves to furnish part of the means of his support as a missionary.

In 1875 war was undertaken by some of the hostile tribes against the Republic of Liberia; and many of the brethren were called off from the work to engage in the defence of their land. The whole country was disturbed, and every interest suffered by this irruption of barbarism. There was also some perplexity in regard to remittances; and the amount appropriated to the mission was again reduced because the Committee were not satisfied with the work they were doing in Africa. It was not sufficiently the dis-

tinctive work proposed by the Missionary Union, — the evangelization of the heathen. The Report of 1876 announced that in their last schedule of appropriations the Committee had assigned no money, except for the support of Mr. Vonbrun at Vonbrunsville, in the Bassa country. But Mr. Vonbrun died soon after, in 1876, which seemed to indicate that the time had come for another suspension of the work. If the workmen were taken away, who should sow the seed, or put in the sickle and reap? A native preacher, however, became the minister of the Bassa church, several conversions afterwards occurred, and the natives were interested to hear the gospel. The school and the Sabbath school were also continued and in a hopeful state.

A review of the history of the mission of the Union in West Africa, the dark continent, leaves upon the mind a painful impression of mystery. The question forces itself upon us, What is the interpretation of such a history? What does Providence design to teach? We survey with sadness the protracted period, almost barren of fruit, since the work began, — now nearly sixty years; the precious lives sacrificed, often in the briefest period, — Cary, Holton, Crocker, Skinner, Anderson, Fielding, Constantine, Clarke, falling in succession in the beginning of the fight; the feeble impression, comparatively, made upon the heathenism of the continent by all our efforts, and at such expense; the repeated suspension of the work, and its resumption again, only to be interrupted anew; and finally, our

substantial withdrawal from the field, at least for a season. Were the Christians of America in error, in supposing that God would have us preach the gospel in Africa? Has God's set time not come? Shall Africa ever be evangelized?

We are taught only with reverent awe to obey the injunction of the Psalmist, — "Be still, and know that I am God." God will interpret these things in due time. Africa, we believe, is not shut out from his tender mercies. That compassionate heart, to which is given "all power in heaven and in earth," has not shut even Africa out of its regards. Messiah's throne shall yet be established over all the earth. Europe and Asia, Africa, and America, and the islands of the sea, shall yet own his sway.

In 1880 the Woman's Baptist Missionary Society began to aid Mrs. Vonbrunn in her school-work at Hartford, Liberia; and the Woman's Society of the West also assumed the support of Mrs. C. M. Hill of Bexley, Liberia. Mr. Robert Arthington of Leeds, Eng., has offered to the Missionary Union seven thousand pounds (about thirty-five thousand dollars) to place a steamer on Lake Chad, and establish a mission in the Soudan, provided the Union will raise fifteen thousand dollars more. This offer is now under consideration. Whether this is accepted or not, it is probable that some steps will soon be taken toward resuming missionary operations in Africa; the Union at its annual meetings in 1880 and 1881 having expressed a determination to that effect.

No. XVIII.

MISSION TO FRANCE.

Missions in Europe. — Baptists in Northern France. — A Church organized. — Additional Missionaries. — Removal to Douai. — Progress of the Work. — Various Changes. — Year of Prosperity. — Persecutions by the Police. — Fines paid by New-York Brethren. — Death of Mrs. Willard. — The Question of Continuance. — Imprisonment of French Pastors. — The Mission re-enforced. — The Mission divided. — The Churches in the North. — The Church in Paris. — South-eastern France. — No American Missionaries left. — Statistical Table. — Gradual Progress. — The Mission during the War. — Further Progress. — Concluding Thoughts.

AT the annual meeting in 1832, the Convention authorized the Board to take the requisite steps to ascertain the expediency of enlarging the scope of foreign missions, so as to include France, Germany, and Greece. Rev. Irah Chase, Professor in the Newton Theological Institution, sailed from this country for Havre in October, 1832, purposing to remain in France during the winter, and make the necessary investigations. He was accompanied by Mr. J. C. Rostan, an educated Frenchman, who was appointed to make continued inquiries, with the understanding that if the result were favorable, the field was to be occupied by the Union. Mr. Rostan's service proved to be a brief one, as he died of cholera in December, 1833. During

the preceding winter, however, a small chapel had been hired in Paris, in which religious services were performed on the Sabbath and on other occasions. In conjunction with an English Baptist missionary, Mr. Rostan, in the winter and spring of 1832–3, conducted a system of preaching and lecturing, joined with pastoral visiting among the people who attended the chapel. Mr. Rostan also aimed to commend the cause in which he was engaged to the consideration of persons of liberal views. He had several interviews for this purpose with Gen. Lafayette and members of the Chamber of Deputies, and explained to them the object of his mission. He was treated with much consideration, and invited to serve as lecturer on Christianity before the "Society for Promoting Civilization;" but his plans were broken off by his lamented death.

Professor Chase found, especially in Northern France, several Christian churches holding the principles of the Baptists, though often in a corrupted and defective state. And on his return to the United States, he made so encouraging a report to the Board, that it was determined to commence a work in this new field. Another French Baptist preacher was appointed to carry forward the investigations commenced by Mr. Rostan. Mr. Isaac Willmarth, then of the Newton Theological Institution, was designated to begin the mission in Paris; and he arrived in that city in June, 1834. The audience in the little chapel hitherto had numbered from fifteen to thirty.

May 10, 1835, a church was organized, consisting of six members. Two days afterwards four more were baptized. Early in the same year, two theological students were received to the church, who placed themselves under instruction. Thus a part of the work committed to Mr. Willmarth's charge was successfully begun.

Soon after, in July, 1835, additional preachers were employed in Paris and in the provinces, and Mr. Willmarth undertook a tour into Northern France, to visit the Baptist churches said to exist in that region. Many of the people seemed not to be aware that there were others in the world who held views of Christian doctrine and ecclesiastical order similar to their own, and earnestly begged that their brethren on this side of the Atlantic would not neglect them.

Rev. Erastus Willard, a graduate of Waterville College, and Rev. David N. Sheldon, a graduate of Williams College, and both of the Newton Theological Institution, joined the mission Nov. 24, 1835, — the latter to remain in Paris; the former to proceed to the North, and open a mission-school, with a department for the instruction of approved candidates for the ministry. They spent the ensuing winter in Paris, aiding Mr. Willmarth in preaching in English, distributing religious tracts and books, writing for the press, and at the same time studying the language. Mr. Sheldon first preached in French in November, 1836, — just a year after his arrival. He also published a

tract, exhibiting the religious belief of the Baptists.

In April, 1836, these brethren made another tour through the North, visiting the Baptist churches. On their journey they aided in ordaining a Baptist pastor, Rev. Joseph Thieffry, over a little French Baptist church. He is still living, at an advanced age, having pursued a useful and honored career. In June following, Messrs. Willmarth and Willard removed to Douai, a large town in the extreme north of France, bordering on Belgium — a town having a population of about twenty thousand — and selected as a locality for the school a small town called Nomain, twelve miles distant. This town was chosen because it was the seat of a small Baptist church. This and three other churches were adopted by the mission, and pastors were ordained and set over them. On account of subsequent inauspicious events, the plan of the school was never carried out. Mr. Willard, however, instructed several young men in studies preparatory to the ministry.

At Douai religious services were sustained by an assistant, and in Paris by Mr. Sheldon. From the places already adopted as centres, the missionaries and their assistants went out through the surrounding country, and subordinate stations were established in other villages, and provided with the regular preaching of the gospel. Several other persons were employed to distribute Bibles and tracts, and to call the attention of the people, by conversation or otherwise, to the truths of Christianity. In

July, and again in August, a new church was organized, — the latter in Genlis; and Mr. Cretin, formerly a student at Douai, and so long known as a devoted and efficient laborer in the mission, was ordained pastor.

In 1837, on account of the failing health of Mr. Willmarth, he returned to the United States, and was never able to resume the work. A church was organized at Douai, Sept. 1, 1838, of five members; and in April, 1839, Mr. Sheldon removed thither from Paris, to assist Mr. Willard. The chapel which had been first occupied in Paris was so inconveniently situated that it was relinquished, and the public services were held alternately at the house of Mr. Sheldon or Mrs. Rostan, or at the homes of some of the members; and the labors of the mission were chiefly of a retired and private character, and devoted to the dissemination of the gospel by other methods than preaching.

Mr. Sheldon at Douai immediately took charge of the theological pupils, and conducted services on the Sabbath in the English chapel. But owing to his conviction that the mission thus far had not proved a success, and that the promise of the future was not auspicious, he relinquished the work, and returned to the United States.

At this period there were seven churches connected with the mission, and one hundred and forty-two members. In the year 1839 thirteen were added by baptism. There were also six ordained ministers and five assistants, who preached or performed other duties at seven stations and five out-stations.

The mission was now entirely dependent on Mr. Willard, who was left the only foreign laborer in the work. In 1840 four French assistants retired from the service; but two others were employed, and two preachers were ordained. The following year was a year of prosperity: forty-six were baptized in all the churches, most of them being recent converts from Romanism, and the total number of members increased to two hundred.

One of the greatest obstacles to the prosperity of the mission was the opposition of the government. The French Code, which grew out of the Revolution of July, 1830, contained a distinct provision for freedom of worship for all religious denominations. But, notwithstanding this provision of the constitution, the legislature enacted laws directly opposed to this fundamental principle. One of these laws prohibited the meeting together of an association of more than twenty persons for any purpose, without the express permission of the magistrates. Another made any person opening his house for public worship liable to a fine of from sixteen to two hundred francs. The execution of these laws was committed to the mayors of the communes, who were generally Roman Catholics, and under the control of the priests; and they used their power in all ordinary cases for the suppression of all religious services of Protestant believers. It was under such a system that the opening of the chapel at Genlis was prohibited for eleven years; and, when the members met at their own houses, they were

often interrupted by the police or the National Guard. There and elsewhere the meetings were broken up, the persons at whose houses they were held were fined or imprisoned, the preachers were arrested and punished by the municipal officers, and sometimes drawn before the higher courts.

For several years a preacher or colporter was liable to be seized and fined whenever he preached the glorious gospel of the Son of God. The magistrates seemed to take pleasure in these prosecutions. For a time wealthy Baptist brethren, silk-merchants in New York, paid the fines of these persecuted laborers, that they might go forth again from prison on their mission of mercy. The magistrates, having discovered this fact, redoubled their prosecutions, and even sought in our "Missionary Magazine," which they obtained, names and places, that they might more adroitly pursue their persecuting work. After this became known in this country, the journals of the French Mission were printed with blank spaces for places and names, that they might not supply materials for the use of the French police.

Such was the state of things from 1840 to 1848, when the Revolution led to the proclamation of unrestrained religious freedom throughout France, — that is, in form, but not in fact. France does not yet enjoy religious freedom to the full. Mr. Cretin told the writer in Lyons, in 1876, that he could not give away a religious tract in that city without danger of arrest. Many petitions for religious liberty were pre-

sented to the government by the Baptists; one of them, a few years later, to the emperor himself. The response was that he desired that all his subjects might enjoy perfect religious toleration. But the priests, and the magistrates who were managed by them, succeeded in maintaining the reign of intolerance and oppression.

Mrs. Willard died at Douai, Oct. 4, 1844; and Mr. Willard and family returned to the United States, leaving the converts discouraged by persecution and without a single American leader on whom they could lean.

In 1845 the question was seriously debated, whether Mr. Willard should be authorized to return to France, and resume the mission, or whether the work should be suspended. At last it was determined to proceed; and Mr. Willard, with his family, renewed his efforts in May, 1846. In that year, as if the God of missions would strengthen the faith and reward the courage of his people, a blessing was enjoyed at almost every station, and fourteen were baptized. There were reported thirty-three outstations and ten French preachers and assistants.

But the same year two of the assistants, Messrs. Lepoids and Foulon, were arrested and thrown into prison for alleged violations of the law relating to associations. The former of these brethren was particularly distinguished for his ability and fidelity, and has been for several years the honored pastor of the Baptist church in Paris. They were brought to trial

first before an inferior court, and fined three hundred francs. The case was carried to a higher court, by which the judgment was somewhat modified, and the fine reduced to fifty francs. After this, appeal was made to the highest court in the Empire. But, before the final trial, the Revolution of February, 1848, overthrew the throne, and religious liberty without restriction was proclaimed throughout France. It was then that the chapel at Genlis was opened, March 26, 1848, after being unoccupied eleven years; and the scattered disciples came together, and celebrated the triumph of the great principle of religious freedom.

Dr. T. T. Devan, formerly a missionary in Canton, China, having been compelled by failure of his health to retire from the work in Asia, was transferred to the French Mission, and arrived in Paris March 8, 1848. Mr. Willard had given much instruction to the French preachers at Douai, and endeavored to make the church there a model of good order and discipline. The mission now numbered fifteen churches and branches, about two hundred members, and ten native preachers and assistants. Dr. Devan soon went to Douai to consult with Mr. Willard, and on his return to Paris made it his first business to ascertain the opportunities for recommencing the missionary labors which had been discontinued since the departure of Mr. Sheldon. In these nine years the church had become scattered, and not one of its original members could be found. But the nucleus of a congregation was gathered for

worship, a chapel opened Aug. 6, 1848, and a Sabbath school in January, 1849; and in this year forty-five baptisms were reported. In but one previous year in the history of the mission had there been so many. Dr. Devan had been associated with the mission in Paris only thirteen months, when the chapel was given up, and the preaching again suspended, and Dr. Devan removed to South-eastern France. A French Baptist Association was formed June 6, 1849. Mr. Foulon, before alluded to, was ordained at Genlis; but after a few years he removed to the State of Illinois, and became pastor in a French colony, some of whom emigrated with him.

In 1849 it was deemed expedient to divide the mission into the Northern and South-eastern departments. In the South-eastern department were Lyons and St. Etienne, with the fields within a convenient distance. All the other churches were in the North-east of France, and near the eastern border of the Great Northern Railway.

In July, 1851, the churches in North-eastern France were visited by the Foreign Secretary; and in 1867 Professor Howard Osgood visited all the churches in both departments, and presented to the Board, on his return, a valuable report, containing suggestions of great importance.

In the North-east of France the first of the churches is in Denain, a town one hundred and fifty miles from Paris, near a place of twelve thousand inhabitants, built up by a vast coal and iron interest. Most of the members were la-

borers in the mines, and all very poor. There are numerous out-stations. The first pastor, Mr. Cretin, one of the first students at Douai, is a modest man, but energetic and persevering. He has written more than any other of the French brethren on Baptist principles. Most of the pastors, evangelists, and colporters, in the employ of the mission, have been brought to the knowledge of the truth by the blessing of God on his labors. He was everywhere denounced by the priests, but honored and loved by the people.

South-west of this place, seventy-five miles, are two others, where churches have been established, — Chauny and Lafère. In the former are nine thousand inhabitants: several thousands of them are employed in the glass-works. A chapel was built in 1854, but was kept closed by the police twelve years, being opened in 1866. Mr. Lepoids, now pastor in Paris, was pastor here twenty years. There are out-stations in about twenty different villages. The present pastor performs all his journeys on foot, that he may have more to give away. Sometimes he makes a journey of fifteen miles on foot in the interest of the mission, and returns in the same way the same day.

In Lafère, six miles away, the members are all peasants, laboring on the lands of proprietors, and walking on the Sabbath from six to twelve miles, to be present in their modest place of worship. One sister, whose poverty is startling, used to walk nine miles regularly to the meeting on the Sabbath. The room used

for worship is the ground-floor of a barn, nicely fitted up.

About fifty miles distant is another church, composed of members living in villages widely scattered from one another, in a farming territory. Their houses were, in succession, the places for prayer-meetings, and the only chapel a room in the house of the pastor. All through the fall and winter no storm or inclement weather prevented the pastor from being present at the prayer-meetings in the several districts. At another church fifteen miles distant, an aged sister used to go from house to house, when the minister had appointed to preach, and invite all to come to hear the gospel. The consequence was that the room was filled to overflowing; even the Roman Catholics, moved by her earnestness and interest, acceded to her request.

The Baptist church in Paris was reconstituted in 1850, with four members. The first pastor was Mr. Dez, who is still a worthy and efficient laborer. The room hired for worship was small, dark, and inconvenient, and used for a school during the week. Here the church worshipped for thirteen years, and grew to number eighty-four members, when another and better room was obtained in the same vicinity, and occupied till the erection of the present marble-front chapel. So straitened were their accommodations before the erection of the chapel, that for years the only accommodation for a baptistery enjoyed by the church was no better than a large bathing-tub; the administrator standing

on the outside, and the candidate in a sitting posture in the tub being submerged in the water. There was no "going down into the water, nor coming up out of the water;" no chance for a crowd of interested spectators; no opportunity for a solemn impression to be made upon the wondering witnesses of the ceremony, which was performed in a chamber adjoining that in which the congregation was assembled, and was too small to admit others than the immediate actors.

In Lyons, in the South-eastern department, when Dr. Devan left the work, the church numbered one hundred and six. Afterwards the chapel was closed, the church scattered, and only twenty members remained faithful. In 1868, according to the report of Dr. Osgood, they were accustomed to meet in a private room, to read the Scriptures, and sing and pray, and exhort one another. Seven years later many of the members were poor weavers, manufacturing elegant silks in their humble attics to clothe the rich and fashionable of this world, and wearing, in their poverty, the garment of Christ's righteousness for their own adornment in this world and the world to come. With their devoted pastor, Mr. Cretin, we visited and talked with several of them.

Sixty miles from Lyons is another church, located in St. Etienne, the centre of a large collection of ribbon and cutlery manufactories. It was organized April 8, 1849, with six members, and has never had a regular pastor. The members are all poor, and hire for their chapel

an attic room, where they hold their meetings on the Sabbath and during the week. A man and woman between sixty and seventy years of age were accustomed to walk a distance of ten miles, to attend the public service in this poor upper room. The Baptist members in France are said to observe the Sabbath with puritanical strictness, and they are noted for their pious lives.

Instruction continued to be given to young ministers at Douai till 1853, when Mr. Willard removed to Paris, and the church at Douai was dissolved. The church at Paris, in 1856, numbered thirty-five members, and the congregation seventy or eighty. In 1877 the number of members was one hundred and ten. Sometimes for months in succession police-agents attended the services as spies, but offered no interruption.

Dr. Devan removed to Lyons in March, 1850. A place of worship was opened, and a church organized with four members. Violent opposition was experienced, but the church continued to grow. In 1877 the number was increased to thirty-one. In 1853 Dr. Devan withdrew from the mission, and the work in the South-eastern department was temporarily suspended. In 1856 Mr. Willard left the mission, and returned to the United States. Since that date, the work has been carried forward only by French brethren, no missionary from America being in the field.

The following table shows the progress of the mission for several years.

YEAR.	BAPTIZED.	TOTAL OF MEMBERS
1856	11	281
1857	17	286
1859	14	286
1860	20	304
1861	23	319
1862	44	328
1863	25	352
1865	31	351
1866	16	358
1867	25	373
1868	41	438
1869	23	445
1870	23	460
1871	21	574
1873	46	563
1874	42	548
1877	61	599

The mission now for some years held on the even tenor of its way, gradually extending its influence, calling in new hearers and new converts, mostly from the ranks of Romanism. In 1869 a member of the church in Paris donated to the mission a chapel in one of the quarters of the city, where meetings were held three times weekly, Bibles and Testaments in considerable numbers were sold, and the truth circulated among the people. This year Mr. Lepoids became the regular pastor of the church in Paris, and the members began to lay aside their offerings the first day of the week regularly for the poor and for missions.

During the Franco-Prussian war most of the male members of the churches were called into the field; but the meetings were continued in Paris throughout the siege, and here and there

one was converted and baptized. Through the gifts of brethren in London previously sent, sufficient provision was made, so that none of the members suffered for food, according to the Divine promise, "Bread shall be given him, his water shall be sure." All the stations of the mission suffered more or less; but of the thirty or forty young soldiers belonging to the Baptist churches, who were in every battle, only one was killed so far as known. In the cities bombarded by the Prussians, where there were Christian families, not one received the slightest scratch, though the bombs fell on and in their houses. Not one had his house burned, or his cattle carried away by the soldiers or smitten by the cattle-disease.

In 1872 a chapel was commenced for the church in Paris, and dedicated Sept. 14, 1873. More than seven thousand dollars of the expense was paid by the contributions of friends in England. A new station was opened, and a church organized in a place from which more than twenty towns and villages could be reached, and in many of which there was much encouragement. In 1874 new chapels were opened at two of the stations, both of them in the midst of Catholic populations. One of the members, a young man, wishing to consecrate himself to the service of God in the work of the ministry, bought himself off from a year's service as a soldier, by paying three hundred dollars to the government. This was plainly a work of self denial for Christ's sake. In the following years, the spirit of liberality was gradually developed

more and more in the churches, every one of them giving liberally, considering the poverty of most of the members, for the support of the work. In 1877 the chapel at Chauny, which at an earlier period had been closed by the government for full twelve years, was enlarged, — the growing inclination of the people to attend Protestant worship justifying the measure. A chapel was built and dedicated at Montbelliard, costing about sixty-five hundred dollars, of which more than five thousand dollars were collected in France and England. Thirty were added to the church by baptism during the year, so that, while the visible temple was going forward, lively stones were also brought for the spiritual house, the temple of the Holy Ghost. Three of the converts were from a town across the borders, in Switzerland.

The mission to France has now existed nearly half a century, and has made a slow, but, on the whole, a solid, growth. He who reads the journals of the mission, detailing alternately hope and discouragement, activity and suspension, advance and recession, sees in them a mirror of the character of the French people. The native brethren employed in the mission have been devoted and faithful Christian men; but thus far a man of aggressive ability, having the qualifications of an organizer and a leader, such as we have in the German and Swedish Missions, has been wanting. France must be evangelized, like every other country, substantially, under God, by her own sons. And, when the appointed time arrives, the work will go on

with quickened impulse. God will provide for himself a leader. Romanism is, if possible, a greater obstacle to the gospel than paganism itself; and France is fearfully over-ridden by that ruinous and fatal delusion. But "the Man of Sin" is not "stronger than the Strong Man armed," and in God's good time the land once crimsoned by the blood of martyrs, and that echoed to their hymns of triumph, will again bow to the sway of Immanuel.

In 1878 the efforts of the Roman-Catholic party to restore absolutism in the government of France, and papacy in religion, produced a re-action in favor of Protestantism, which has since increased. Protestant preaching is everywhere listened to with attention, and by large audiences, but converts are not numerous. The movement is not so much toward Protestantism as a religion, as in favor of Protestantism as a principle, and cannot be expected to effect of itself a decided advance toward true spiritual religion. That must come from the teaching of pure evangelical Christianity. In 1879 a Baptist theological school was opened in Paris, which may be expected to accomplish much good in furnishing to the people sound and educated Christian leaders. The Baptists in France have now fifteen preachers, nine churches, and seven hundred and thirty-six members.

No. XIX.

THE GERMAN MISSION.

Boundaries of the Work. — Beginning of the Work. — Baptism of Mr. Oncken. — Engaged as a Missionary. — Early Labors. — New Hall. — Church in Berlin. — Progress of the Work. — Persecution begun. — Mrs. Judson's Memoir in Germany. — Beginning in Denmark. — Mr. Oncken's Repeated Imprisonments. — The Work Onward. — Efforts to secure Toleration. — Religious Periodical Literature. — The Gospel in Austria and Hungary. — Associations and Triennial Conference. — School for Preachers. — Russia added to the Field. — Mr. Oncken's Visit to America. — Swedish Christians baptized in Germany. — Want of Chapels. — In the Regions beyond. — Hamburg's Twenty-Fifth Anniversary. — Relying on Themselves. — Dedication in Berlin. — The King invited to be Present. — Movement for South Africa. — Turkey. — New Chapel in Hamburg. — Bulgaria. — Mission from Hamburg to China. — The Work in Austria. — How it began in Turkey. — In Four Quarters of the Globe. — A Te Deum. — The Prussian Parliament. — Baptists in Russia. — The Work in Tiflis. — Mount Ararat. — Conclusion.

THE mission in Germany embraces the work aided by the Missionary Union, not only in the German States, but also in Holland, Denmark, Hungary, Russia, Poland, and Turkey. This work was not sought by the Union as an enterprise planned by human foresight. It was providentially thrust upon the hands of American Baptists, like the Burman Mission in 1814. Without seeking it, they were made the leaders of one of the most brilliant and effec-

tive missionary undertakings of this or any other age. The work was God's, and it was God's set time.

The work had its commencement in the person of Rev. John Gerard Oncken, who was born in the town of Varel, in the Grand Duchy of Oldenburg, Jan. 26, 1800. Having become a Christian in early life, he was commissioned by the British Continental Society in 1823 to preach the gospel as he had opportunity along the shores of the German Ocean, in Hamburg, Bremen, and East Friesland. He served as a missionary of this Society till 1828, and then became agent of the Edinburgh Bible Society, in whose service he labored on the Continent till he received the appointment of the Missionary Union. Doors were thrown open to him everywhere, and many were converted.

Influenced solely by a faithful study of the New Testament, Mr. Oncken was led to the conviction that the principles of the Baptist churches are the principles taught in the word of God. Soon after he had reached this conviction, Professor Barnas Sears, then of the Hamilton Literary and Theological Institution, visited Europe for the purpose of study at the German universities. He became acquainted providentially with a little company of believers in the city of Hamburg, who held the same views with Mr. Oncken. On the night of April 22, 1834, these seven believers were baptized in the waters of the Elbe at Altona, near Hamburg, in the kingdom of Hanover. The spirit of intolerance did not permit the ordi-

nance to be administered at Hamburg, or under the light of day. On the following day these Christians were organized into a church, and shortly afterwards Mr. Oncken was ordained their pastor.

Mr. Oncken entered on the service of the Missionary Union Sept. 25, 1834. He enjoyed the confidence of distinguished individuals of the Evangelical party, and his baptism caused a great sensation wherever his name was known. The church was noted for Christian activity from the beginning; and the male members were in the habit of visiting the different districts of the city and the shipping in the harbor, for the purpose of distributing Bibles and tracts.

The first German assistant was Mr. C. F. Lange, the fruit of Mr. Oncken's missionary labors ten years previously. He engaged at first in the work of a colporter. A small room was hired in Hamburg, in which public worship was conducted Sunday, and meetings for prayer and instruction in the Bible were held on other days of the week. The church increased with a rapidity which surpassed the hopes of the laborers. In 1836 fourteen were baptized, including two persons of the Jewish faith, one of whom, Mr. Koebner, has for many years filled an important place in the operations of the mission, and still lives, the talented and useful pastor of the church in Copenhagen. Much good was effected by the system of loan-tract distribution, in which sixteen male and several female members of the church were engaged.

A tract loaned to an individual or a family implied a second visit, and opened the way for religious conversation with the receiver.

This year a hall for worship was secured, capable of holding three hundred hearers. In 1837 there were several converts in Oldenburg. In April Mr. Oncken visited Berlin, and conducted worship for several weeks. On the 13th of May he baptized Mr. George W. Lehmann, with his wife and four others, and organized the church in Berlin, of which Mr. Lehmann was ordained pastor, and has continued in that office more than forty years. This has proved to be one of the largest, strongest, and most important Baptist churches in Germany. A church was also organized in Oldenburg, Sept. 10, 1838, with thirteen members and a pastor; and in October, one in Stuttgart, with twenty-three members.

Thus within a little more than four years from the commencement of the mission, there were four churches and one hundred and twenty-one members. During the year 1838, twenty-five were baptized in connection with the church in Hamburg, raising the original seven to seventy-five. The ordinance, on account of government restrictions, was administered on Hanoverian territory. Several had also been baptized at Marburg, in Hesse, and at Jever. In a single visit Mr. Oncken baptized twenty-three at Stuttgart, in Wurtemburg, a place to which he had been specially invited by an intelligent and educated gentleman, who had heard of the character of the mission, and sympathized with

its objects. Each of the churches thus far forward found a pastor among its own members, generally a person of some intelligence and education, whom they elected to be ordained and set over them in the ministry of the gospel.

The rise of a new body of Christians, united in a solemn and earnest protest against some of the practices of the National Church, attracted at once the official notice of the leading Lutherans, and of the magistrates who were bound to see that the national religion was defended from any opposition. The earliest open attempt to restrict the labors of Mr. Oncken and his associates was in September, 1837. Eight persons had just been baptized, and admitted to the church in Hamburg. Complaint was made to the head of the Lutheran clergy in the city, by whom the police were directed to prevent any further proceedings on the part of the Baptist brethren. Orders to the same effect were issued by the Senate of Hamburg, and Mr. Oncken and several of his brethren were summoned before the magistrates, and questioned carefully concerning their proceedings and their faith, especially regarding baptism; but no final order was taken against them, and their meetings were continued with a fuller attendance and greater interest than before. A larger place of worship was obtained, and the police offered few interruptions. But in April, 1839, the Senate again undertook to suppress these evangelical labors, and issued a decree summoning Mr. Oncken and his asso-

ciates before the tribunal, and commanding the chief of police "to inform the said Oncken that the Senate neither acknowledges the society which he denominates the Baptist church, nor himself as its preacher; that, on the contrary, the Senate can only view it as a criminal schism, of which he is the sole author." The magistrate was further directed "to prohibit him from all further exercise of his unauthorized and unrecognized ministerial functions," and also to prohibit his associates "from all further participation in the same culpable and unlawful proceedings." But the members of the church immediately sent a petition and remonstrance to the Senate, which was seconded by an address from the members of the Board and other persons in the United States, praying that Mr. Oncken and his associates might be allowed the exercise of freedom of faith and of worship.

The Senate had issued its decree; but the church continued to hold meetings unmolested for several months. At length, however, in May, 1840, Mr. Oncken was arrested and cast into prison, charged with having "continued to preach, baptize, and administer the Lord's Supper, according to his own confession, notwithstanding the prohibition of the authorities." One of the members of the church was imprisoned for allowing a meeting at his house; and one of his assistants was arrested while preaching, and the police dispersed the congregation. Mr. Oncken'simprisonm ent continued for four weeks in circumstances of great suffering and privation, and on his being set free his

furniture was sold by the police in order to defray the charges of his arrest and his keeping while in prison. Besides forbidding Mr. Oncken to adminster baptism and the Lord's Supper, a decree was passed forbidding any one to attend his family worship excepting his own household.

Memorials were addressed to the Senate of Hamburg by the Board, and by various bodies of distinguished individuals in the United States and England, one of the latter bearing five thousand signatures, in behalf of the German Baptist brethren. The president of the United States also, through the American consul, caused representations to be made, which resulted in great advantage to the persecuted missionaries and their people, so that the members of the church in Hamburg have enjoyed from that time freedom from official annoyance.

Persecution was not confined to the church in Hamburg, but extended to almost every place where the word was preached by the Baptists, and the ordinances administered after the pattern of the New Testament. In Oldenburg, Berlin, Stuttgart, Bavaria, Pomerania, and the kingdom of Hanover, the brethren had trials of cruel mockings, and of bonds and imprisonment. The ministers were thrown into jails, and fined. The assemblies were scattered by the police. The members were compelled to bring their children for baptism to the priests of the National Church, and were punished for their participation in the so-called heresies of the ministers who in obedience to Divine command had forsaken the National Church, and

made conscience of worshipping God according to their own convictions of New Testament teaching. In Berlin baptisms in the open air were prohibited. In portions of Hanover some were imprisoned; the property of others was confiscated. At Marburg, in Hesse, the disciples were fined and banished. In Bavaria they were forced to meet in great secrecy.

But in the mean time the word of God grew and multiplied. The memoir of the first Mrs. Judson was translated into German; and through the liberality of friends in America an edition of five thousand was put in circulation, — the mission in one quarter of the globe thus helping and blessing the mission in another quarter. Mr. Koebner visited Denmark and Holstein, and began a work which soon bore fruit in the formation of a church. More than eighty villages were visited in Mecklenburg. Several places in Bavaria heard the Word in its purity and power. One of the brethren found his way with the Divine message to various parts of Prussia, Hanover, and Saxony: he was twice imprisoned in his tour, and compelled at last to return to his native town.

A church was organized in Copenhagen in 1839, and stated meetings held in other places in Denmark. But the hand of persecution was stretched out over this kingdom, as it had been over Hamburg and Prussia. Rev. Peter Moenster, the pastor, was sentenced to ten weeks' imprisonment for preaching, and administering baptism, and then banished. But while he was in prison the meetings were still held in his

house, and two or three hundred attended. The same servant of God, with his brother, Rev. Adolph Moenster, was afterwards confined in prison for an entire year.

In 1840 there had been organized in four of the German States, and Denmark, six churches, numbering about two hundred members. In 1841 the number of churches had risen to fourteen, with three hundred and fifty members. Mr. Oncken was first imprisoned May 13, 1839; immediately after he was set free, he preached in his own house to large collections of people. In 1841 he was arrested a second time while he was preaching in Altona, but was shortly afterwards set at liberty. In May, 1843, he was again imprisoned for administering the ordinances, but was released after four days, on application made to the Senate. In 1851 he was expelled from Berlin, after having labored but a single Sabbath.

But the policy of intolerance gradually gave way, and a better spirit prevailed. The powers of this world learned to look more graciously upon men and women of pure life, whose only fault was that they desired to conform their practice, according to their own convictions, to the revealed will of God. Still, as the thunder continues to roll in the distant horizon, and the lightning to glitter, after the fury of the storm is passed, so the spirit of persecution continued for many years to mutter in various places in Germany, and even yet, in some remote portions of the field, is not wholly stilled.

In 1842 fifty were baptized in Hamburg, and

the number of church-members increased to 160. The members in Denmark numbered 179, of whom 119 were in Copenhagen. In August of this year, Rev. Professors Hackett and Conant, residing temporarily in Europe for the purpose of study, arrived in Copenhagen as a deputation from the Board, and met and consulted with several government officers and persons of influence in respect to toleration; and valuable concessions were obtained. Mr. Oncken visited England for the purpose of making known the condition of the persecuted brethren; and a deputation from the English Baptists in return visited the King of Denmark to present still further memorials in their behalf. Similar certificates were sent from the United States. The gentlemen composing the deputation were introduced to the Court by the British plenipotentiary; and they were aided in their efforts to secure religious freedom by Joseph John Gurney and his sister, Mrs. Elizabeth Fry, two philanthropic and distinguished members of the Society of Friends. At last an act of amnesty was granted, apparently as a concession, but it was practically of little value.

In January, 1844 a missionary periodical in pamphlet form, called the "Missionsblatt" ("Missionary Paper"), was commenced at Hamburg, and has been continued till the beginning of the year 1879. At its commencement the laws required that it should contain only communications relating to missions in foreign countries. In 1864 it was enlarged from sixteen to thirty-two pages. It was under the editorial care of

Mr. Oncken and his fellow-laborers until 1867, when Mr. Joseph Lehmann assumed the charge. Another paper, the "Zionsbote" ("Zion's Messenger"), was commenced in Hamburg in the year 1865, by Mr. William Oncken. The two were merged in January, 1879, into a new paper, "Der Wahrheitszeuge" ("The Witness to the Truth"), to be edited by Mr. P. W. Bickel, formerly editor of the "Sendbote," in Cleveland, O. A third paper, "Der Pilger" ("The Pilgrim"), has been published several years in the interest of the Middle and South German Association.

In 1844 Mr. Koebner received ordination. In the beginning of 1845 there were 17 preachers and assistants, 26 churches, and nearly 1,500 members. Mr. Oncken visited Holland and East Friesland, baptizing in various places. Churches were organized in Bremen, Stettin, and Baden, and three others in Holland. Great alleviation, and in some instances cessation of persecution, was enjoyed. In 1846 many tracts were published and put in circulation in the German, Dutch, Danish, and Polish languages. A hall for worship was completed in Hamburg in 1847, capable of accommodating six hundred hearers. This year the church at its own expense sent two brethren into Hungary and Austria to carry the word of life, and converts were baptized at Pesth and Vienna. Two churches were formed in Switzerland. The Revolution in France of 1848 tended to promote freedom and religious toleration in Germany also; and thus the political events of the times were favorable to the advancement of the kingdom of God.

At first the converts in Germany were numbered by units; then by tens; then by scores. By and by the members were formed into churches, and before 1849 the churches were combined into Associations. The Associations, the North-western, the Prussian, the Middle and Southern, to which the Danish was added later, in January, 1849, were formed into the Triennial Conference, the first meeting of which was held in Hamburg, Jan. 17–26. The sessions since have all been in Hamburg.

The Prussian Association at its organization consisted of delegates from seven churches, and commenced its active existence by supporting a missionary to Silesia. About this time, in consequence of the political revolution in Prussia, all religious sects secured perfect equality, and missionaries were able to travel everywhere unmolested. The baptisms of this year were 453, and the whole number of members, 2,800. Chapels were erected in four important centres in Prussia. Mr. Oncken visited Scotland to obtain aid in paying the debt on various chapels, and secured about four thousand dollars.

In 1851 there were thirty-two churches in Germany, including fourteen in Prussia, five in Denmark, and two in Switzerland. A school for the instruction of preachers had been maintained in Hamburg three years, being in session from May to November, chiefly under the instruction of Mr. Koebner.

This year, for the first time, the work of the mission extended into Russia, Lithuania, and among the Silesian Mountains. During the

first seventeen years of the mission, 410,036 copies of the Scriptures were distributed by the members, and 6,237,951 tracts, of which record had been kept, besides probably numberless others of which no account was taken. Who can calculate the broad harvest from so broad a seed-sowing?

In May, 1853, by invitation of the Committee, Mr. Oncken visited the United States, and remained fifteen months. He travelled extensively in the North-western States among his fellow-countrymen and others, besides forming acquaintance with the friends of missions in the older States. It was on that memorable journey that the famous Norwalk accident in Connecticut occurred, and Mr. Oncken was on the railroad-train which plunged from the open draw of the bridge, into the river below. Many were seriously injured, and several killed; but Mr. Oncken's precious life was preserved. He received, however, an injury to his foot and ankle, which disabled him for many weeks. He was the guest of the Hon. Ira Harris during the meetings of the Union this year, and was able to attend a portion of the sessions. It was at that time the important discussion occurred in reference to the Teloogoo Mission, then and there first called "The Lone Star Mission;" and doubtless as a member of the Union his was among the votes that determined its continuance.

The appeals of Mr. Oncken for the German Mission were so urgent, and the necessities so pressing in this wide field, ripe for the harvest,

that the Committee voted to aid the mission in erecting chapels to the extent of eight thousand dollars a year for five years.

In 1854 two brethren from Sweden visited Hamburg, asking to be baptized, and empowered to administer the ordinance to others. So the mission to Germany became in an important sense the mother of a new mission, and one of the most effective and prosperous in Europe. The number of baptisms reported this year was 693, and the total of members, 5,049. In 1855, in a revival-season in Berlin, many children were hopefully converted. The church in Memel, the extreme eastern point of Prussia, had grown strong enough to entertain the Prussian Association at its annual meeting, when a resolution was passed to aid the Missionary Union in its work among the heathen, to the amount of at least one hundred Prussian dollars. This year the Lord's Supper was first administered to the Lithuanians in their own language; thirteen converts were baptized, from fifteen to twenty-seven years of age, and Mr. Albrecht was ordained their minister. Several Missionary Societies were organized.

But, notwithstanding the increase of numbers, the churches, gathered mainly from the poor of this world, were compelled to hold their meetings in private rooms or in halls, often small and inconvenient. Of seventy churches in 1856, only eight had regular chapels: the residue had fitted up houses, shops, warehouses, or the homes of some of the members. Several new churches were constituted in the course of

the year, one of them in Varel, Mr. Oncken's native town. A church constituted in 1837, on the shore of the German Ocean, in these twenty years had sent out four colonies. Two chapels were dedicated, and tracts were carried into Bohemia.

The year 1857 was marked by still further advancement. Mr. Oncken visited England to make collections for missionary work and the building of chapels. An awakening commenced on the Polish frontiers, the fruit of tract-distribution. There was also a revival at Templin, and during the year one hundred and forty-three were baptized. Several new tracts were translated into Lithuanian. The church at Memel, recognizing the obligation of Christians to work for others as well as for themselves, supported, besides their pastor, two missionaries, to carry the gospel to those who were calling, "Come over and help us."

In 1858 there were numerous awakenings in Poland, on the border of Russia, the beginning of that great work which has since resulted in the baptism of thousands. The church in Hamburg was recognized by the Senate of that city as a religious corporation, and Denmark had enjoyed religious liberty since 1850.

On the 23d of April, 1859, the church in Hamburg celebrated the twenty-fifth anniversary of its existence. It was a rare occasion, well fitted to call forth the exclamation, "What hath God wrought!" The original seven had grown to seven thousand, and stretched across the German States from the North Sea to Rus-

sia, from the Baltic well-nigh to Italy. The days of persecution were substantially ended, and the gospel "free as air" was permitted to be carried to every part of the German States. And, through the messengers of God's truth, in all Germany the gospel had been preached everywhere, "the Lord working with them, and confirming the word with signs following."

The church in Hamburg received additions by baptism every year for the first twenty-six years: the smallest, five, in 1835; the largest, 121, in 1850: total, 1,317; average, between 50 and 51, or nearly one for every Sunday during all that period.

The Committee now proposed to withdraw from Germany, leaving the cause to the care of the brethren and of God; but, on account of the earnest representations of the German pastors, this decision was delayed. The German Committee now determined to collect funds to build twenty-one chapels at the most necessary points, and Mr. Lehmann collected in England about five thousand dollars for this purpose. Eighteen young men were instructed in theology seven months in Hamburg, with a view to the ministry; and twelve of them were ordained on Lord's Day, Sept. 12, an answer to the prayer, "Send forth laborers into the harvest." At Memel twenty-two Lithuanians were baptized. So highly did these people prize the privileges of worship, that some of their women were in the habit of travelling twelve miles every Sunday to be present in the house of prayer. The work made progress in Russia.

Fifty-three Poles were baptized. Five Hungarians, baptized at Hamburg in 1845, formed a Tract Society, and printed three thousand tracts for distribution.

The churches had increased in 1860 to 66 in number, the out-stations and preaching-places to 855, and the members to 8,935. The Danish churches enjoyed entire religious liberty. The gospel this year gained its first triumphs among the Lettish people in Kurland, Russia; and thus another tribe learned in their own tongue the wonderful works of God.

On the 10th of November, 1861, the present chapel in Berlin was dedicated. In contrast to the days of persecution, — when worship must be held in secret, and baptisms could be administered only under cover of the night, for fear of the magistrates, — to this ceremony the King and Queen, the Prince and Princess Royal, were expressly invited, and a deputation was present from the city council, clad in their official insignia. The Lord God had blessed his people with peace. Two churches were organized in Poland, and the registry of baptisms in all the field for the year 1861 was 1,877.

The church in Berlin celebrated its twenty-fifth anniversary May 15, 1862, in connection with the annual meeting of the Prussian Association. A second Lithuanian church was formed June 24. In 1863 the gospel penetrated into Wallachia; 240 were baptized in Russia, and 400 in Poland. There was much persecution in Russia; and Mr. Alf, the Polish missionary, again suffered imprisonment.

In 1865 it was proposed by the brethren in Germany to send a missionary to a body of German colonists in South Africa, in British Caffraria, — a movement crowned with such success that in five years the number of church-members in that country had reached four hundred, with sixteen stations and out-stations. This year twenty-six young men studied for the ministry at Hamburg, and fourteen of them were ordained the last Sunday in July, and sent forth to their work. This year also the Danish Association was formed. In every part of the field it was a year of great enlargement. Some of the brethren, exiled from Russia by the hand of persecution, took refuge in Turkey, where several believers, as if by a Divine admonition, became enlightened on the subject of baptism, though they knew nothing of the existence of Baptists in Germany, and were almost ready to believe there was not a Baptist in the world except Mr. Spurgeon. In the mountains of Bulgaria twenty-two converts were baptized by pioneer missionaries sent out from Hamburg.

The war in 1866 interrupted the regular work of the mission; but the armies opened a new field for Christian activity. In fields of peaceful labor, Mr. Oncken wrote that the general aspect of the mission was never before so encouraging. A new chapel was commenced in Hamburg, which was dedicated Aug. 11, 1867. The church in Memel celebrated its twenty-fifth anniversary, Oct. 7–9; at the Lord's Supper at the close, prayer was offered in three languages, — German, Lettish, and Lithuanian, — and the

three-days' festival had for its crowning service the ordination of a minister for Russia. In Middle Russia three churches were reported, numbering 857 members. The gospel is more than a form among these converts. It was said by a missionary in Bulgaria, that in one village a person passing along the streets at any time could hear the sound of prayer. The church-members in Turkey had increased to one hundred.

In the year 1867 two young brethren received the approbation of the Triennial Conference as missionaries, — one for China, the other for South Africa. The missionary to China reached his field early in 1870; but in 1875, on account of the failure of his health, he returned to Germany, and the funds designated for China were transferred to the work in Russia.

The largest church in connection with the German Mission was at Memel, numbering 1,524 members, many of them residing in Russia. The hand of persecution in Poland was still stretched out to vex the brethren. In 1868 the work extended to Tiflis, in Caucasia, where several were baptized. The ordinance was administered three times during the year in Bulgaria, and once in Bosnia. The novel ceremony was witnessed in the former instances by Turks, Russians, and other spectators. In Middle Russia baptism was administered at noonday in the presence of hundreds, without molestation. In four months more than three hundred were admitted to the churches, "so mightily grew the word of the Lord, and pre-

vailed." The meetings were so full that no building could contain them, and of necessity resort was had to the open air.

The first church in the Netherlands was organized in Haarlem, Sept. 5, 1869. In Austria a Bible colporter found in one place sixteen persons who, though surrounded by Catholics, maintained an evangelical faith. So highly did they prize the Bible, that a copy of it was divided into several parts, and a few leaves given to each. Some of the children walked on Sunday a distance of three or four hours to learn to read them. No Protestant had ever visited them before. This year a union was proposed of the three churches in Southern Russia into a Russian Association. Whole number in the three churches, 535. Many new converts were reported in Russia, both German emigrants and native Russians. In the autumn Mr. Oncken visited Russia, Turkey, Roumania, Austria, Transylvania, and Hungary.

The story of the introduction of the gospel into Turkey is interesting. In the years 1865, '6, ten families residing in Russia were banished from the country, and others left it of their own accord, because it was impossible for them to live as believers in Russia. They crossed the boundary into Turkey. A revival followed through the efforts of these emigrants; infant-baptism was no more mentioned; the German Lutheran chapels fell into the hands of the Baptists, and the church-bell is now rung to call the whole population to Divine service.

At the eighth Triennial Conference, held

July 6–14, 1870, attended by more than one hundred and twenty delegates, the German Baptists were reported to have entered all the quarters of the globe. The tidings from Rus sia were particularly interesting, leading the whole assembly to break forth in one *Te Deum* together, the German and English brethren singing together in one harmonious melody known to both nations. During the three years 1867–69, the number of baptisms was 5,346. The Danish Hymn-Book was completed and published this year, including, besides many hymns previously in use, one hundred and twelve by Mr. Koebner, the editor of the book, and pastor at Copenhagen. The Franco-Prus sian war interrupted the mission-work, but much labor was performed in the army. More than two million copies of Scriptures, tracts, and religious books in French and German, were circulated among the soldiers, — seed for a future harvest.

In 1872 the first Baptist house of worship was erected in Russia, where a Russian brother, full of talent and zeal, was laboring for Christ. Several churches in Prussia enjoyed revivals, by which the young especially were brought in. New doors were opened in Denmark.

The Prussian Parliament in 1875 passed an act legally recognizing the rights of Baptist churches, permitting them to organize, and in corporating them under certain special condi tions. This step indicated the liberal tendency of the government; but, on account of the ex planations of some officials, the act was of no

special value. A church was organized this year in St. Petersburg. In connection with one Russian church, three hundred and thirty-one were baptized. There were several Baptists in Russian Caucasia. In the period of the Russo-Turkish war, several members of the Baptist community in Tiflis offered their services as nurses in the army. The document in which they made this offer was published in the papers by order of the governor, so that the existence of the Baptist church in Tiflis was officially recognized.

A long-standing division in the German Union was now healed, and harmony restored. A church in Altona, a colony in 1871 from that in Hamburg, in six years increased to 377 members, of whom 42 were active as colporters.

The church in Tiflis originated in the efforts of a German brother and his wife, who settled there, and began to preach Christ to the people. Soon, through their labors, there were seventy disciples in the city and surrounding district. A young man from among them after his baptism visited Hamburg that he might receive further instruction, and, having been ordained, returned to his native land, where he engaged in preaching the gospel, and many believed, of whom several were baptized, and his own father among them. At the latest accounts he had undertaken a tour east of Tiflis in the region of Mount Ararat and the Caspian Sea.

At the close of 1877, there were in Germany 15,287 members; in Austria, 81; in Denmark, 2,114; in Holland, 109; in Switzerland, 403;

in Poland, 1,747; in Russia, 3,686; in Turkey, 159; in South Africa, 447: total, 24,033. Churches at the same date, 121; preaching-stations, 1,371. The largest church is Memel in Prussia, numbering 1,623 members. Berlin numbers 709; Rummy, 655; Templin, 518; Kicin, in Poland, 738; Neudorff, in Russia, 1,027. During the year 1877, the churches in Europe lost 1,358 members by emigration. Added by baptism, in 1877, 1,479. Twelve of the churches failed to send in their reports.

Every year but four, since the first church was formed in Hamburg, has witnessed the organization of one or more new churches. A large number of the churches are self-supporting, and many of the evangelists are sustained by funds independent of the Union or any Society. The work, commencing with the baptism of seven persons in the Elbe, has become one of magnificent proportions, "a crown of glory in the hand of the Lord, and a royal diadem in the hand of our God." The marvellous progress of the enterprise, in the face of difficulties and opposition, seals it as the work of Him who has said, "I will work, and who shall let it?"

In 1880 a Baptist Biblical School was organized at Hamburg, which is expected to be of great benefit in providing pastors for the rapidly increasing numbers of Baptist churches among German-speaking peoples on the continent of Europe. These now number a hundred and thirty-four, with two hundred and ninety pastors and evangelists, and twenty-six thousand six hundred and fifty-six members.

No. XX.

MISSION TO SWEDEN.

Germany Breaks Ground in Sweden. — A Reminiscence of 1817. — Providential Preparations. — Baptism of a Swede in New York. — F. O. Nilsson's Baptism and Labors. — Banished from Sweden. — Swedish Church coming to America. — Mr. Wiberg a Lutheran Minister. — Introduced to Mr. Oncken in Hamburg. — Mr. Wiberg baptized. — Return to Sweden. — Another Laborer. — Places of Worship. — The Religious Press. — Missionaries supported. — School for Preachers. — Persecution for Christ's Sake. — Swedish Conference. — New Helpers. — New Chapel needed. — Messrs. Broady and Edgren. — The Chapel at Stockholm. — The Mission Transferred to the Missionary Union. — The Chapel dedicated. — Swedish Bethel Seminary. — Church in Norway. — The Work commenced in Finland. — Baptisms within the Arctic Circle. — Baptisms. — The Laplanders. — The Latest Statistics. — Conclusion.

THE Swedish Mission was born in the bosom of the mission to Germany. As early as 1842 the brethren in Germany reported a colporter laboring in Norway, and in 1851 a church in Sweden with fifty-eight members. In 1852 the one church had multiplied itself, and become four. In 1854 two brethren from Sweden came to Hamburg, requesting to be baptized, and empowered to administer baptism to others. In 1855 two Baptist churches, each numbering eighty members, were constituted in the eastern part of Sweden. In 1856 it was stated that the

Baptists in Sweden had nearly doubled in numbers, amounting to upwards of a thousand, and that seven churches had been formed, and eight ministers ordained.

It is a pleasant recollection that the gospel, in the hands of the American Baptists, touched the people of Sweden at the very beginning of our missionary efforts, — an earnest of the work and the blessings which were to follow. On board the vessel which carried two of our earliest missionaries, Colman and Wheelock, to the heathen, in November, 1817, five or six of the seamen were hopefully converted. Among them were two Swedish sailors, who, on their return to this country, delighted many a little company of praying Christians with the simple tale of their conversion, and their faith in Christ. The house still stands (1879) in the northerly part of the city of Boston, in whose parlor these joyful disciples told in broken speech, evening after evening, to a wondering and grateful assembly, —

"What a dear Saviour they had found."

The national religion is Lutheranism, which was virtually established throughout the country in 1547. The Bible was translated into Swedish, and published in 1540; but vital religion was little known until the last century, when German pietism, and, still later, Moravianism, began to stir the dry bones of the valley of vision. An earnest religious movement followed in the train of the labors of George Scott, an English missionary, between 1830 and

1842. In connection with this movement, a spirit of true religion penetrated among all classes of society, rich and poor, and prepared the way for the work which has since thrilled Sweden in its whole extent with a new religious life and fervor.

As the mission to Germany commenced in the person of Mr. Oncken, so the mission in Sweden, properly speaking, began in the person of Mr. Andreas Wiberg. But events going before prepared the way. One Sunday morning a young Swedish sailor, Gustaf W. Schroeder, recently converted on the sea during a voyage to the United States, was led to the Mariners' Church in New-York City. On this occasion two sailors were baptized. Mr. Schroeder had never before witnessed the ordinance. It made a deep impression on his mind, and in a few weeks he was baptized himself.

Another Swedish sailor, Frederick O. Nilsson, a man of great simplicity of character, and full of religious fervor, was converted in New York about the year 1834. After various voyages and adventures, he returned to Sweden in 1839. Through his unwearied efforts, several of the seamen on the vessel which bore him were hopefully brought to Christ. In 1842 he was appointed by the American Seamen's Friend Society to labor as a colporter among seamen in the port of Gothenburg. It was his method to labor among the sailors during the summer, while the harbors were open; and in winter, when they were closed by ice, to visit from house to house among the families, and tell the

people, in his simple and inimitable way, the story of Christ and him crucified. After Mr. Schroeder's return to Sweden he fell in with Nilsson; and, in consequence of a remark recorded by Schroeder in a letter from Hamburg, Nilsson was led to inquire on the subject of baptism. After much study and investigation, mental conflict and prayer, he was led by the Spirit into the way of obedience to the Lord's command. He sought in vain for one to administer the ordinance in Sweden; but in July, 1847, finding his way to Hamburg for this purpose, he was baptized by Mr. Oncken. This brought the brethren in Germany and Sweden into contact. On the 21st of September, 1848, Mr. Nilsson's wife and four others were baptized in Cattegat, near Gothenburg, by a Baptist missionary sent for this purpose by the church in Hamburg; and the same evening the first Baptist church in Sweden was organized, numbering six members. This transaction occurred in the house of B. N. Nilsson, in the parish of Landa, a district of Halland. Mr. Nilsson (F. O.) was ordained in Hamburg in 1849, and travelled around, preaching and baptizing those who believed in Christ, till the little band numbered fifty-two.

But the Lutheran magistrates, acting under the laws of Sweden and the instigation of the Lutheran priests, objected to the administration of the ordinances of the New Testament by a person whose ordination they did not recognize. Accordingly Nilsson was arrested July 4, 1849, tried, condemned, and publicly admonished to

speak no more in this name. Jan. 1, 1851, he was again arrested, and kept in close confinement for six days; after which he was transferred to another prison forty miles distant, and finally released through the entreaties of his wife. A month later, Feb. 15, he was arrested a third time, appeared twice before the High Court, and during the ten days of his detention made the most of his time in preaching the gospel as he found opportunity. His trial excited great interest in the city; and the minutes of it were printed in pamphlet form, and scattered by thousands throughout the land. Mr. Nilsson said, "Thus my appearance before the High Court was the public introduction of Baptist principles in Sweden. Let now the poor sailor be banished from the realm. What matters that? The truths which by his trial have been disseminated in Sweden can never be banished." He was permitted to appeal to the King, with whom he had an interview; and during his stay in Stockholm he became acquainted with several pious believers, who were the nucleus of the church in that city. At length his last appeal proved abortive. His last petition was rejected. He was banished from the country, and took his leave of his weeping friends July 4, 1851, being counted worthy to suffer exile for Christ's sake. But he left behind him in Sweden fifty-six believers scattered in different directions.

In Copenhagen, to which he directed his course, he remained nearly two years, the last year filling the office of pastor. In the spring

of 1853, a company of twenty or thirty Swedish Christians resolved to seek in the New World the privilege denied them in their own country, — freedom to worship God. By their request, Mr. Nilsson accompanied them as their pastor; and in June, 1853, the little flock landed in New York, and proceeded to one of the Western States, where they settled.

While the government was striving to quench the fire that had been kindled in the southern part of Sweden, a new ray of light began to glimmer in the north and east. A few Christians in Stockholm had begun to question the Scripturalness of infant-baptism. About this time Mr. Wiberg was providentially led to Stockholm. He had been educated for the ministry in the Lutheran Church, was hopefully converted in 1842, ordained as a Lutheran minister at Upsala in 1843, and officiated in the State Church till 1849. He preached not only in the regular places of public worship, but also in the villages and farmhouses; and his preaching was blessed to the conversion of sinners. But the Divine Spirit, who had another destiny for him to fulfil, so ordered that he was never at ease in his connection with the State Church; and in 1849 he became convinced that he could no longer conscientiously remain in it. His chief trouble arose from the necessity of administering the Lord's Supper, as a Lutheran minister, to all persons indiscriminately. He found no Scriptural recognition of an unconverted church-membership.

In 1850 Mr. Wiberg visited Stockholm,

where he met with brethren who were exercised on the subject of baptism. The following year he went to Hamburg, and was introduced to Mr. Oncken and his fellow-laborer, Mr. Koebner, with whom he earnestly discussed the subject, still retaining his early prejudices in favor of infant-baptism. Returning thence to Stockholm, he re-examined the whole subject in the light of the New Testament, and became convinced of the truth as he found it recorded in the Holy Word. In 1852 he published a volume on Baptism, an octavo of three hundred and twenty pages, unfolding the conclusions to which he had been brought, and the reasons of them.

Attacked about this time by hemorrhage of the lungs, a sea-voyage and rest were recommended to him; and he embarked for the United States in a sailing-vessel, July 17, 1852. The vessel providentially made a tarry near Copenhagen; and there, at eleven o'clock in the night of July 23, 1852, he was baptized by Mr. F. O. Nilsson. There was at that time no Baptist in Sweden to baptize him; and he embraced this, the first opportunity which offered. The Scripture found a new fulfilment, "He must increase, but I must decrease." Nilsson was banished, but Wiberg was raised up more effectually to fill his place. The voyage being completed with favorable effects, Mr. Wiberg arrived in New York in September, 1852, and was employed several months as a colporter by the American Baptist Publication Society in behalf of seamen, in connection with the Mariners' Church.

After this, he spent two years more in the United States, attending to the translation and stereotyping of tracts in Swedish for circulation among his countrymen. He also wrote two more books on Baptism.

In August, 1855, Mr. Wiberg received appointment by the American Baptist Publication Society to labor as superintendent of colportage in Sweden; and arrived in Stockholm Oct. 7. During his absence of three years the work had made considerable advancement: many, in the mean time, had become convinced of the truth, and were desirous of being baptized. As there was no administrator in the country, one of the brethren, otherwise qualified, went to Hamburg in the spring of 1854, and was baptized and ordained by Mr. Oncken, — the work in Sweden thus again interlinking itself with the German Mission. This was Mr. P. F. Hejdenberg. On his return he baptized numbers of believers on profession of their faith, both in Stockholm and in other important places; so that, at the close of the year, there were about two hundred baptized believers in the realm. In 1855 there was a still larger accession; so that, by the close of December, the number had increased to about five hundred.

In November, 1855, a larger room for worship was opened in the southern suburb of Stockholm, capable of holding three hundred hearers. In this room the first Sunday school was organized with twenty-two scholars, which soon increased to a hundred and fifty. Still later, the situation being found too remote, a larger room

was obtained in the centre of Stockholm, capable of seating five hundred hearers. This room was opened in May, 1856: here many souls were converted, and here the church continued to worship for ten years. In 1866 they removed to the new chapel in the northern part of the city.

A religious journal was commenced by Mr. Wiberg Jan. 1, 1856, called "The Evangelist." It was issued as a semi-monthly, with six hundred subscribers at the outset. It was a favorable circumstance, that, when the ministry was muzzled in Sweden, the press was always free; so that, when the brethren were not allowed to speak to the ears of the people, they could speak to them through the eyes. Early this same year four brethren were ordained, and appointed to labor in the service of the American Baptist Publication Society, preaching in the provincial villages and farmhouses, circulating Bibles and tracts, and baptizing those who believed.

An association called the Missionary Union of Stockholm was also formed in March, 1856, for the purpose of sending out missionaries, and publishing and circulating books and tracts. Much good was the result: several home missionaries were thus supported every year, and in course of time several similar Unions were formed in other places. During a period of eighteen years, ninety-nine laborers were supported in whole or part, and more than two million books and tracts were put in circulation. In 1856 a school was also opened to train young

men for the ministry. Mr. K. Edvall, a graduate of the University of Upsala, and a Baptist, had charge of the school the first year. At the close of 1856, there were 21 churches, 24 ministers, and 961 members; 492 had been baptized during the year. There were eight Sunday schools, and about four hundred scholars.

As in other Lutheran countries, the magistrates did not fail to endeavor to crush the rising cause by persecution. Mr. Hejdenberg, the preacher ordained by Mr. Oncken, was summoned before the tribunals sixteen times for having held meetings contrary to the laws, and was imprisoned in six different places, from two to fourteen days each. Another of the preachers was fined one hundred crowns for preaching the gospel, and five crowns additional for violating the Sabbath in preaching. A third was sentenced to pay a hundred crowns for reading a chapter in the Bible in public; and afterwards he was arrested on a missionary tour, and conveyed back as a prisoner to his home. A fourth brother was imprisoned several weeks, and kept on bread and water, because he had allowed a preacher to read the Bible in his cottage. In 1857 six brethren were confined in cells, and some of them were treated very harshly. One of them, a blind colporter, was imprisoned eight days for distributing tracts: afterwards, with an iron chain attached to one of his ankles, he was transferred to another prison, where new irons were placed upon him; and, finally, he was compelled to pay a considerable sum to the authorities for their trouble. Still another was

seized on a cold winter day, severely buffeted, sponged all over with cold water, his hair cut close to his head, and then, in thin prison clothing, he was thrown into a damp and chilly cell. Yet another wrote that he could not leave his village without danger of being seized and imprisoned. God be thanked that such things are in the past!

The first Conference of the Swedish Baptist churches was held at Stockholm, June 13–16, 1857, when an executive committee was chosen to superintend the general interests of the denomination in Sweden. One of the objects of the committee was to devise means for the education of brethren who might seem to be called to preach the gospel. Rev. G. Palmquist was added to the working staff of the mission, which seemed to create a new impulse. He had been in the United States for six years, a missionary among the Swedes in Illinois and Iowa. During this year, 1,292 were added to the churches by baptism; and at the close of the year there were 44 pastors, 45 churches, and 2,105 members. Two brothers of Mr. Palmquist, Peter and John, became active helpers in the work.

The year 1858 was signalized by the accession of another useful laborer in the mission, Mr. Adolph Drake, a nobleman by birth, and who had studied for the ministry in the University of Upsala, but from conscientious convictions could not become a Lutheran pastor. He was baptized at Stockholm, and has proved to be a faithful helper. For several years he edited a weekly paper ("Wecko-Posten"—"The

Weekly Post"), and became afterwards a teacher in the school for training young preachers.

In 1859 Mr. Wiberg visited England to solicit funds to aid in building a chapel in Stockholm, the hall in which the public worship was held being altogether insufficient to contain all who came to the meetings. He collected about $5,500. But this sum being inadequate to the exigency, he returned in 1863 to America, to prosecute this important object. This visit of two years proved a blessing to the mission in still another respect, as it was instrumental in giving two more efficient laborers to the work in Sweden, — Col. Knut Oscar Broady, and Capt. John A. Edgren. The former had been an officer in the army, the colonel of a regiment, and the latter in the navy, captain of a gunboat, during the war of the Rebellion. They were both brave men and noble workers, valiant soldiers in the cause of their adopted country, and equally valiant soldiers for Christ. They were both Swedes by birth, and had enjoyed the benefits of study at the Hamilton Theological Seminary, that nurse of missionaries. While under appointment, previous to their departure, immense audiences were thrilled by their addresses, and a wide and deep enthusiasm was created among American Baptists for the mission in Sweden.

Between 1863 and 1866, the date of Mr. Wiberg's return with these new helpers, the new chapel had been finished and entered: the expense, including land, was nearly $35,000. And, though it was expected to seat 1,200 hearers,

such was the interest of the people in the city, attracted to hear the gospel in the new edifice, that it was soon filled to overflowing.

Up to this period the Swedish Mission had been aided and directed by the Board of the American Baptist Publication Society; but it had grown to such proportions that its work seemed no longer to come within the appropriate sphere of that Society, and an offer was made in October, 1865, to transfer the enterprise to the Missionary Union. Accordingly a special meeting of the Board of Managers was called in December, 1865, in the city of New York, at which the Executive Committee were instructed to accept the proffer, and assume henceforth, in behalf of the Union, the care and support of the Swedish Mission. The transfer took effect March 1, 1866; and Messrs. Wiberg and Broady were appointed missionaries of the Union, to labor in their native country. April 5, John Alexis Edgren was also appointed a missionary. Mr. Wiberg was designated to give his strength to the preparation of an evangelical Baptist literature; and Messrs. Broady and Edgren, while preaching in the city of Stockholm and vicinity on Sunday, to commence and take charge of a literary and theological school for the training of an able and efficient ministry.

Here, again, two missions of the Union were brought into contact, the Swedish and the Burman; for the wife of Mr. Edgren, who accompanied him to Sweden, was the daughter of Rev. N. Harris, missionary in Shwaygyeen, Burmah.

At the close of the year 1866, there were in Sweden nine Associations, one hundred and seventy-six churches, and 6,606 members. In two years emigrations to the United States decimated many of the churches; but the statistics show, notwithstanding, a constant increase "The little one" had become thousands, "and the small one a strong nation."

Soon after the arrival of Messrs. Wiberg, Broady, and Edgren in Sweden, Aug. 25, the Triennial Conference met in Stockholm. The next day the chapel, which had been entered for preaching, but not for the administration of the ordinances, was formally dedicated, the service including the celebration of the Lord's Supper, and "the whole audience-room was entirely filled with communicants." The chapel was built of stone, and of dimensions sufficient to accommodate a thousand hearers.

The theological school was at once commenced, under the name of the Swedish Bethel Seminary. The school was opened for pupils Oct. 1, 1866, with seven scholars, to be thenceforward a permanent and well-regulated institution, sending out its regular graduates year by year to be a blessing to the churches, and to enter in and reap in the wide, white harvest-field of the northern nations. Another missionary, Mr. J. E. Nystrom, a graduate of the University of Upsala, was appointed in 1866 as a preacher, and also professor in the Bethel Seminary. His service continued till 1872.

There were now four places of worship sustained by the Baptists in the city of Stockholm.

In February, 1867, a church was organized in a town near the southern point of Norway. Remarkable revivals were reported in many towns and cities in various parts of Sweden. The whole history of the mission has been an almost unbroken history of revivals. In 1868 there were five brethren in Stockholm drawing a support from the Missionary Union, besides twelve preachers in other parts of the kingdom.

In 1868 Mr. Theodore Truvé was appointed to join the mission, to be stationed at Gothenburg. Mr. Edgren was transferred from the Seminary to take the pastoral charge of the church in Upsala, which, as the university town, was a sphere of much importance.

This year the work crossed the Baltic Sea, and entered Finland. Two persons, a brother and sister, the latter, Miss Anna Heikel, teacher in a national institution for the deaf and dumb, were baptized in Sweden. Returning to their own kingdom with hearts warmed by the love of Christ, they labored with great zeal for the souls of their countrymen, and their labors were crowned with a wonderful blessing. The first baptism in Finland was administered July 14, 1868, on the shore of the Baltic.

The history of Mr. and Miss Heikel, the first converts from Finland, is very interesting. Impressions had been made on their minds in favor of the Baptists twelve years before, when they were children, through some poor and persecuted Baptists from the island of Aland, who visited the city of Abo, and were arrested and examined before the consistory of that city

concerning their faith in Christ and their purpose to walk in his footsteps. The father of the children, Professor Heikel, of the University of Abo, received these Baptists into his house, and treated them with kindness. The impressions received in connection with the visit of these people were never effaced; and, having been baptized, they were now the leaders of this little flock of believers.

The churches in Norway were now six or seven in number, with about two hundred members. In the autumn of this year, four believers were baptized at Tromsoe and vicinity, north of the Arctic Circle, about seventy degrees north latitude. A Swedish brother, a basket-maker by trade, visited the place in 1869, and was permitted to preach in the meeting-house. His preaching was blessed to the conversion of souls; and soon after Christmas sixteen were baptized, and shortly after twelve more. On the last day of December a church was organized, the most northern Baptist church in the world, consisting of fifty members. In January eleven more were baptized, and two in February. No difficulty was experienced in administering the ordinance in the heart of the winter, in this extreme northern latitude. A willing and obedient heart will find it easy to follow the footsteps of Christ. "I will find a way," said the Roman soldier, "or I will make one." In 1871 the members reported were one hundred.

In 1872 John Hymander, a venerable pastor for forty years of a Lutheran church in Fin-

land, on the borders of Russia, was baptized; also another Lutheran pastor at Gothenburg, a man of ability and culture. This year the Stockholm Missionary Union aided thirty-eight preachers, of whom eighteen received from that Society their whole support. The Swedish Conference resolved to organize a Foreign Missionary Society, to aid in sending the gospel to the heathen. A brother who had long had this work on his heart gave four hundred dollars to begin the necessary funds, and obtained three hundred dollars more from persons in his employ. An interest was also awakened for the conversion of the Laplanders. A converted Laplander was reported among the preachers connected with the mission in 1874. Mr. Truvé, at Gothenburg, edited at this date two Sunday-school papers and an illustrated religious paper for older persons. At the close of 1874 there were ten Associations, 228 churches, 10,075 members, and 68 meeting-houses.

In the last annual report it was stated that Sweden had never enjoyed such a year of blessing as the preceding. The baptisms were three times as numerous as the average of former years. The history of the mission in Sweden, notwithstanding hinderances, has been a record of triumphs, — he who is the Most Mighty girding his sword upon his thigh, and going forth, conquering and to conquer. According to the latest statistics, there were in connection with the mission 253 churches, 13,695 members, and 95 houses of worship. Baptized in 1877, 2,360.

The seventeen Missionary Societies in different parts of the country supported, in whole or in part, about ninety preachers, at a cost of about $5,336; and the Sunday schools contribute for the spread of the gospel among the heathen. Thousands have probably been converted through Baptist instrumentality, who remain connected with the State churches; and thousands of converts besides have emigrated to America. Of the twenty-four provinces in Sweden, there is not one which does not contain a Baptist church. In Norway there are seventeen churches and about four hundred members.

The Baptists are still subject to certain civil disabilities, which cause them inconvenience and trial, and which the diffusion of light will remedy in due time. But the wonderful progress of the work during the brief period reviewed in this sketch shows it to be a work which God approves; and we cannot do otherwise than exclaim concerning it, "This is the Lord's doing, and it is marvellous in our eyes."

THE good work in Sweden has continued to the present time. In some parts of the country, there seems to be an almost continuous revival. The students graduated from the Bethel Seminary enter at once upon the work; and some, even before graduation, are permitted to gather large numbers into the kingdom of Christ. Several of the Baptist preachers in Sweden have recently suffered severe persecution, and the laws are such, that they are very hard upon our brethen if strictly enforced; but in the larger number of instances the Baptists have been treated with toleration, and in many cases the authorities of the State Church have shown a true spirit of Christian brotherhood, sometimes offering the use of their own churches when the Baptist chapels became too small for the numbers who wished to hear. The Baptists in Sweden now have a hundred and fifty-four preachers, three hundred and six churches, and nineteen thousand five hundred and one members.

No. XXI.

MISSION TO GREECE.

Beginning of the Mission. — Re-enforcements. — The First Baptism. — Greek School. — Persecution. — Translation. — Government Opposition. — Shall the Mission be continued? — The Church. — "Pilgrim's Progress" in Greek. — The Mission suspended. — The Work resumed. — The Station at Athens. — Baptism. — Prosperity and Disappointment. — Government Opposition. — The Consummation delayed.

IN conformity with the resolution passed at the meeting of the Triennial Convention in Richmond in 1835, authorizing the Board to establish missions in all fields presenting a favorable opening, a mission was commenced in 1836 in the kingdom of Greece. Horace T. Love and Cephas Pasco were ordained in Providence, Sept. 8, 1836, and set apart to this work; and arrived at Patras, on the northern border of Peloponnesus, Dec. 9, 1836. Soon after their arrival, they applied to the government for permission to distribute the Scriptures and to engage in teaching. Their request was granted, and after some delay a school was opened with sixteen scholars. Numerous applications were made for admission by others seeking instruction. In June, 1837, a Sunday school was com-

menced with from ten to twenty pupils, who committed from five to fifty verses each weekly. An aged teacher from Missolonghi made an earnest application for a school there. In September, 1838, it was proposed to establish a second station on the island of Zante, to be under the care of Mr. Love. But, before the mission was well founded, it began to experience reverses. Mr. Pasco, on account of failing health, was compelled to leave the mission; and returned to the United States in the fall of 1839, after a service of less than three years.

In 1839 Mrs. Harriet E. Dickson, born in England, was appointed a member of the mission. She had previously been a teacher in a government school in Corfu. In September of this year Sunday services in Greek were commenced by Mr. Love; and the report came, that three Greeks manifested an interest, and had begun to pray. In 1840 the mission was removed to Corfu; and Aug. 12 of that year the first convert, bearing the name of Apostolos (missionary), was baptized by Mr. Love, and employed as an assistant. Twelve or fifteen others began to investigate the truth as preached by the missionary. Rev. R. F. Buel and Mrs. Buel joined the mission June 18, 1841. In December, 1842, on account of the failure of his health, Mr. Love left Corfu, and returned to the United States; but before his departure he baptized two more Greeks.

In 1841 religious services were held every evening for about six weeks in Potamo, a village adjoining Corfu. Who can tell where and how the seed thus sown shall spring up?

In 1842 Mrs. Dickson's school numbered forty pupils. The native helper was persecuted, and, agreeably to the command of Christ, — "When they persecute you in this city, flee ye to another," — retired to Athens. Thus a way began to be prepared for the subsequent opening of a station in that city. A prayer-meeting was held by seven Greeks in Patras, and a Sunday school numbered from fifty to sixty pupils. Several of the people seemed interested.

In February, 1844, Rev. Albert N. and Mrs. Arnold and Miss S. E. Waldo arrived in Corfu. Apostolos left the service of the mission. Mr. Buel removed to Piræus, and revised for the press a translation into Greek of Wayland's Moral Science. The interest in religion was encouraging, and Mr. Buel had an average of fifty hearers at worship. In 1845 Mr. Arnold commenced preaching in Greek in Corfu, as a regularly established service. Miss Waldo's mission-school at Piræus was closed by order of the government in 1847; and about the same time an end was put to preaching in Mr. Buel's house, and he himself was arrested, and condemned to ten days' imprisonment for violating the penal code. In 1849 Miss Waldo became the wife of a native Greek, and her connection with the mission closed.

At this time there was a church of five members, besides those in the mission family — two in Corfu, and three in Zante; two were Ionians, one English, and one Anglo-Ionian. In Zante fifteen Greeks attended the regular

prayer-meeting, and four young men undertook studies with reference to being useful in the ministry. The influence of the government stood in the way of the progress of the work. One young man, a school-teacher, asked for baptism; but, in consequence of this request, he was dismissed from his office, and lost the prospect of obtaining orders in the Greek Church.

Two young men were baptized in Corfu by Mr. Arnold, July 4, 1849, one of whom had been a candidate two years, and was engaged in studies preparatory to usefulness among his countrymen.

The mission, after a continuance of fourteen years, had borne little fruit; and the obstacles to its success were so great that the question arose, whether it was wise to labor longer at this point, when other and more prosperous fields were calling loudly for help. It seemed as if God's time was not yet.

In 1851 opposition sprang up at Zante, and an assistant was thrown into prison. The preaching at Corfu was discontinued, and Mr. Arnold removed to Athens. Sixty priests of the Greek Church addressed a petition to the bishop of Zante, complaining that their religion had been assailed, and demanded the banishment of the two Greek assistants from the island. One of them was kept in prison eleven days to protect him from the fury of the people, and then released on his promise to leave the island.

In 1852 the church had come to number thirteen. Five of the number were missionaries,

one of English parentage, and seven were Greeks, — all men, from twenty years old to forty. But the audiences were small. An earnest inquirer or two cheered the hopes of the laborers, but the mission was evidently under a cloud. The man of Macedonia had not called, "Come over and help us."

In 1854 "Pilgrim's Progress" was issued in modern Greek. It was translated by one of the converts, Pelecassis, under the supervision of Mr. Buel, who had now removed to Piræus. There were applicants for baptism, but their experiences lacked the manifest depth and power which are born of the Spirit. At length the cholera prevailed fearfully at Athens and Piræus, quenching the zeal of the few attendants on the Word. Mr. Arnold preached in his own house to a small assembly, chiefly of young men from the university, who came not so much because they were attracted by the gospel as because they were drawn by Mr. Arnold's elegance in the use of the Greek language.

Mr. Arnold resigned his office as a missionary in Greece, and returned to the United States in August, 1855, and Mr. Buel in the following November. The converts, with one or two exceptions, had not fulfilled the expectation cherished concerning them. The mission was closed in the year 1855. Demetrius Sakellarios, the remaining assistant, continued his labors till April 1, 1856.

For fifteen years the work was suspended But numbers of Christian persons in this country at length earnestly desired its resumption

Two ministering brethren, Messrs. Gardner and Faunce, visited Athens in 1871, and after diligent inquiries came to the conclusion that it would be wise to nndertake the enterprise afresh. They ordained the former assistant, Demetrius Z. Sakellarios, a printer by trade, who, since the suspension of the mission in 1855, had visited this country, and pursued studies at the Newton Theological Institution, and encouraged him to expect assistance in his evangelical labors. The Executive Committee, after careful consideration, finally decided in the year 1871 to recommence the work in Greece, and appointed Mr. Sakellarios their missionary.

Mr. and Mrs. Sakellarios (formerly Miss Edmands, of Charlestown, Mass.) established themselves at Athens, and were abundant in labors. Besides the preaching on Sunday, some meeting to interest the people was held nearly every evening in the week, and two Sunday schools were opened. The laborers had to contend against much opposition and ignorance, but their work was not wholly in vain. A nephew of Mr. Sakellarios was baptized, and made an extensive tour as a colporter, visiting the principal islands of the Cyclades, conversing on religion with the people, and selling Bibles and religious books. By some he was strenuously opposed, but others favored and protected him. He afterwards entered the university, in the hope of being more useful, in the mean time devoting his attention to the work of colportage. In the year 1873 a Greek woman became a

hopeful convert, and gave continuous evidence of Christian character and growth in grace.

An interesting incident occurred in 1874. A man who was a regular attendant on the meetings professed conversion, and asked for baptism. About eighteen years previously he had received a Bible and a copy of a tract. At that time the reading made no impression on his mind; but later, on hearing them read and commented on, he seemed to enter into the experience of faith, love, and joy, which the Spirit of God begets.

This was cheering and encouraging; but God seeth not as man seeth. Great hopes had been cherished of the future usefulness of the young colporter, Milo Sakellarios, zealous, industrious, and faithful. The expectation was that in him the mission would have an educated and able minister of the New Testament. But God called him to higher service in his heavenly kingdom, and the mission was left bereaved.

In August, 1875, the church received a new member by baptism, and there were two hopeful inquirers, one of whom did some service as a colporter. But the mission was fettered by new restrictions on the part of the government; and the school, which had been very prosperous, was closed by the police, and a promise not to teach evangelical religion was demanded as the condition of being allowed to re-open it. The Greek government sternly opposes any thing bearing the aspect of proselytism.

One conversion was reported in the year 1876. The same year Mr. and Mrs. Sakellarios

visited England, Scotland, and France, and received some contributions with reference to a chapel which they desired to erect in Athens. A place was secured for a school, also a teacher; but the government opposed, except under conditions which the missionaries were unwilling to fulfil. The work of the church, as such, met no opposition from the authorities; but the people showed no disposition to hear and heed the truth as it is in Jesus.

It seems as if the time for the successful evangelization of Greece had not yet come; but the gospel that has been preached there, and the Scriptures and religious books that have been put in circulation, are a precious seed which will not perish. The land on whose soil the gospel first entered Europe, where the Lord opened the heart of Lydia, and brought salvation to the household of the prison-keeper of Philippi, — where the disciples were first called Christians, and where the word of God "grew mightily and prevailed," — will not be incurably given over to superstition and formalism. The soil trodden by the feet of the great apostle is consecrated to "the Apostle and High Priest of our profession;" and in due time he will vindicate his right to reign over it in glory. The land of the Parthenon is part of the inheritance of Jesus Christ; and the spot on which stood the altar "to the Unknown God" will become the shrine of willing worshippers, knowing Christ and known of him, who, forsaking their idolatries, will fall at his feet to love and serve and adore; "for the mouth of the Lord hath spoken it."

No. XXII.

MISSION TO SPAIN.

Localities of the Mission. — Beginning of the Mission. — Churches constituted. — Native Pastors. — Investigation followed by Conviction. — New Chapel at Madrid. — A Portuguese Hymn. — A Remarkable Field. — Results. — Darker Days. — Mr. Knapp's Resignation. — New Station. — Concluding Words.

THE mission to Spain commenced in the year 1870, in connection with the labors of Professor W. I. Knapp, has had its principal centres at Madrid, Barcelona, Alicante, La Scala, Valencia, Linares, and Alcoy. Madrid is near the centre of Spain; Barcelona, Valencia, and Alicante are in the eastern part, bordering on the Mediterranean Sea. Rev. John W. Terry, appointed a missionary in the fall of 1870, arrived in Madrid in January, 1871; but, under the conviction that the interests of the mission did not demand the presence of more than one agent from America, after three months he returned to the United States.

Previous to November, 1869, Professor W. I. Knapp, formerly of the Hamilton Institution, had established himself as an independent missionary in Madrid, and asked of the Missionary Union assistance in his evangelizing work.

Having a desire to take part in forming an incipient mission in that historical country, which was represented to be a field of much promise, the Committee joined with several friends in sending two brethren to Spain to ascertain the state of the field, and the prospect of opening a successful mission in the city of Madrid. The investigation proved favorable, and led to further inquiries. In August, 1870, Mr. Knapp announced by letter that six of his hearers desired to be baptized. The next intelligence was that eighteen had already been baptized; and others soon followed.

Aug. 10, 1870, the first Baptist church in Madrid was regularly constituted, with thirty-three members. The Committee immediately adopted the mission, and appointed Professor Knapp their missionary. A church was also gathered in Alicante, and one of the converts, Mr. J. M. Calleja, a native Spaniard, called to be the pastor. Mr. Martin Ruiz was ordained pastor of the church of Madrid, which left Mr. Knapp free to give his attention to the education and training of evangelists.

In August, 1871, two persons were baptized in Madrid, — one a woman forty or fifty years of age; the other a man who had taken a prominent part in the political revolutions of Spain, and enjoyed considerable reputation as a public speaker. The latter was Rev. G. S. Benoliel, who afterwards officiated as pastor at Madrid; and large numbers were attracted to the chapel by his eloquence.

A former colporter of the British and For-

eign Bible Society, who had gathered a society at La Scala, in the vicinity of Valladolid, had relinquished the service of the former Society that he might preach the gospel to the people of that village. The people had fitted up a chapel, and provided their pastor with the necessaries of life, and manifested a remarkable interest in the regular services. After some time a tract on Baptism, issued by Professor Knapp, fell into the hands of this man, which, after thorough investigation, led him to the conviction that he had something yet to do, if he would follow Christ fully. Accordingly he hastened to Madrid to find Professor Knapp, and to ask that he might "THUS fulfil all righteousness." He was baptized the next day, and, being already the pastor of a church, he was also ordained. This led to the organization of a Baptist church in La Scala.

During the year 1871 a church was formed at Valencia. Mr. Ruiz became pastor at Alicante. In 1872 a new place of worship was procured at Madrid, and a convert of much promise became pastor. Several were baptized, and Mr. Knapp visited the United States for a few weeks. The unsettled state of the country was an obstacle to evangelical work. However, in Alicante there were several conversions, and accessions to the church by baptism. The whole number of members in Spain was reported to be about two hundred.

In 1873 Mr. Benoliel, who was able to speak Portuguese, was ambitious to preach the gospel in Lisbon, and left the Spanish work temporarily

for that purpose. He found some Baptists in that city, and had a congregation of fifty hearers. The Portuguese Christians have the well-known hymn, "The morning light is breaking," translated into their language very literally, and in the same metre as in English; and not only in Portugal, but in all the hills and valleys of Brazil where there are Protestant believers, it is heard nearly every Sunday, echoing from chapel to chapel, and from mountain to mountain; and from numerous Christian homes the sweet cadence of the tune so familiar to our ears, though coupled with a strange speech, floats on the air, and is wafted towards heaven.

In Linares, a remarkable field one hundred and twenty miles south of Madrid, forty-one were baptized during the year 1873, and others awaited the return of their absent pastor to receive the ordinance. One room after another, which had been taken for preaching the gospel, in a little time could not hold the people, and many were obliged to go away who could not gain admittance. At a place where the native preacher undertook to preach in the open air, the authorities having heard of it, he was invited to stay and preach two weeks in the public hall, the city paying for the lights and current expenses. There were reported in 1874, four churches, four native pastors and evangelists, sixty-two baptized, and a total of two hundred and forty-four.

The next year the disorders connected with war and change of government seriously interfered with evangelical labor. The utmost cir-

cumspection was necessary in holding meetings and in baptizing converts. The public mind was keenly sensitive, and terribly suspicious of any gathering which, in the judgment of the police, might suggest or grow into a political cabal or junto. At Linares, that promising station, the work was wholly broken up, and the pastor banished. But the darkness and discouragement were not unmingled; at Alicante twenty-five were baptized.

The year 1875 was marked by the adoption of a new station, and the appointment of Rev. Ricardo P. Cifré, a native Spaniard who had been a student at the Newton Theological Institution, to be missionary there. Mr. Benoliel had also returned from Portugal, and again taken up the work at Alicante. Two very interesting cases of conversion and baptism occurred.

In November, 1876, Mr. Knapp resigned his connection with the Union, and returned to this country. He had labored to plant missions at important centres, whence the light might radiate in all directions; and he believed he might now safely leave the work with native evangelists. The church in Alicante passed through heavy trials: the pastor left it in charge of an evangelist, and in 1877 formed a new station in Alcoy, a town of twenty thousand inhabitants. The chapel was formally opened on Lord's-day evening, June 10, and twelve were baptized. But persecution was aroused, and the pastor was arrested and put under bonds to the amount of five hundred dollars. Mr. Cifré with much diffi-

culty procured a place of worship at Barcelona, not in the city, but three miles out from the centre. The United States consul was at the opening service. At the latest accounts it was reported that the congregation had gradually increased, and a little company were ready to confess Christ before men.

So dense is the night of ignorance and superstition that prevails in Spain, that only a Divine Power can disperse it. But in the progress of events, in due time, doubtless, the morning will dawn, and the darkness flee away. It is something to have won, through grace, two hundred and fifty converts from the dominion of the Man of Sin. The beginning may be small and discouraging. But, when God arises in his strength, the little one will become a thousand, and the small one a strong nation. For "the mouth of the Lord hath spoken it."

UNTIL recently our brethren in Spain have been liable to much persecution; but with the recent change of government a new policy of toleration toward Protestants has been declared, which it is hoped will be maintained. Private persecution still continues, however; and Mr. De Canencia in Madrid has been for a year seeking in vain for a chapel in which to conduct his services. Rev. Mr. Cifré, in addition to his work in Hospitalet and vicinity, has inaugurated a new work at Figueras. A church has been organized, a good chapel obtained, and the services and schools are well attended. Preachers, three; churches, five; members, a hundred and forty-six.

No. XXIII.

NOTES ON THE GERMAN MISSION.

Why do we attempt Missionary Work in Germany? — Why Christian Ministers were persecuted in Germany. — The Enemy over-shooting the Mark. — Denmark. — Dr. Hackett's Extemporized Table. — "Free as Air." — The German and Danish Hymn-Books. — Baptist Theological Students in Germany. — How they were sent forth. — The Half-Jubilee Festival at Hamburg. — Extension of the Work beyond Germany. — Re-action of the Work on other Countries. — No Missionaries sent to Germany from America. — The Aid rendered.

SOME of the most fruitful enterprises of the Missionary Union have been among the nominally Christian populations of Europe, especially in Germany and Sweden. The people of these countries are in no sense heathen. They have the Bible and religious books in their own tongue, the Lord's Day, Christian worship, and Christian ministers. In Germany we find the most profound scholars, teachers, and lecturers on the Bible; and Christian students from America cheerfully sit at their feet, and learn of them. How, then, is it necessary to communicate the gospel to them, as if they were ignorant of it? We propose to answer this question.

The preaching of Whitefield, a century and a third ago, came like a new revelation to New

England; so the gospel, preached in its purity and power, was a new revelation to Germany. And this gospel in its purity and power came, not exclusively but largely, to the common people of Germany in connection with the labors of Mr. Oncken and his associates, after the memorable baptism of April 22, 1834, at midnight in the waters of the Elbe. Lutheranism practically is still, not exclusively but in the main, dead formalism. And the gospel preached by the two hundred Baptist ministers of Germany is the power of God unto salvation, raising up living churches, and gathering lively stones to be a spiritual building to the glory of God, reared on the corner-stone, which is Jesus Christ. Germany has a Christianity of form: we aim to give to it a living Christianity, having both body and soul.

The persecutions of the Baptists in Germany, Sweden, Denmark, and other Lutheran countries, have arisen out of the fact that Lutheranism is and has long been the religion of the State. Its ministers were long recognized as the only legal ministry. Only persons licensed by its consistories and ordained by its presbyteries had a right to administer the ordinances of religion, baptism and the Lord's Supper; and other persons presuming to do so were guilty of a crime against the State, to be punished by fine or imprisonment or both. The Lutheran ministers received their support out of the public funds; the citizens were obliged, as in the early colonies of New England, to pay taxes for the support of the State religion; and,

if any man refused to do so, his goods were distrained, and he himself was adjudged to be an offender against the laws of the State. The system of Church and State in Germany was precisely the same as in the administration of the early settlers of New England, and brought forth the like fruits.

It was under this system that Mr. Oncken was assaulted by the mob, and suffered repeated imprisonments in the city of Hamburg. His ordination by the Rev. Dr. Barnas Sears was not acknowledged, because it lacked the element of political authorization; and his administration in holy things was therefore deemed a crime against the State, and subjected him to penal consequences. The populace which stoned the windows of the hall where he preached Christ as a risen Saviour knew that he could not appeal to the law for protection; because, in preaching Christ unauthorized, he was himself a sinner against the law.

In like manner that valiant soldier of the cross, and man of God, George Alf, of Poland, regularly ordained by the hands of Baptist brethren in Hamburg, was arrested by the State authorities, and imprisoned eleven times during the three years following his induction into the ministry, for no crime except that, unauthorized by the magistrates of the country, he had preached the gospel of the Son of God. But the enemy in this instance, as often elsewhere, overshot his mark. For, as in the case of Paul the apostle when he was in Rome, the things which happened to him turned out rather

unto the furtherance of the faith. The adversaries could shut up Alf in prison, but they could not close his mouth from preaching the gospel. The word of God is not bound. This excellent brother, on one occasion, shut up at nightfall in a cell for the name of Jesus and the word of his testimony, soon discovered that he was separated from another prisoner only by a thin partition, through which he could easily communicate with the adjoining cell. He set himself to bring his adjacent fellow-prisoner to Christ; and by exhortation, prayer and singing, with the blessing of God, he succeeded during the night in leading him to the Lamb of God, which taketh away the sin of the world,—so that the next morning he walked forth a new man in Christ, free with the liberty wherewith Christ makes his people free.

The early believers of our faith in Denmark were at first pursued with unrelenting persecutions; and the Christian brethren, as once in New England, conscientiously refusing to pay taxes for the support of what they deemed to be error, or to pay fines for meeting together to worship God outside of the Lutheran established worship, were deprived of their worldly goods, piece by piece, till there was nothing left of which to rob them. When the late Rev. Dr. Hackett was in Europe, several years since, at the instance of the Executive Committee of the Missionary Union he visited the church and friends at Copenhagen to counsel with and comfort them, and, if it were deemed feasible, to plead their cause with the Danish government.

He was invited one evening to dine with the brothers Moenster, who were among the earliest and most prominent Baptists in that kingdom. As he took his seat at the table, glancing around the room, he was impressed with its appearance as unusually barren of comfort or adornment. Putting his hand accidentally beneath the table, he discovered that it was only a plain board laid upon two empty flour-barrels. On inquiry, which he was able delicately to suggest in the course of conversation, he learned that the magistrates had seized one article of furniture after another for the payment of fines and taxes, till not even a table was left in the house. But in those days of persecution, we can easily conceive how joyfully the visit of such a brother would be welcomed, and how eagerly his words of counsel and cheer would be listened to.

It is a happy circumstance that the days of persecution have now passed away. The governments of Europe — some of them — have learned that the Baptists are among the best subjects of every kingdom, men to be trusted and relied upon in seasons of emergency, the law-abiding element of the population, the best friends of the government and the people. In speaking of religious toleration and the openings for Christian labor, we heard Mr. Oncken repeatedly say, "Every thing in Germany is now free as air. The word of God is no longer bound. The broad harvest-field is white for the reapers. Oh for hearts and hands to enter in and possess the land!"

In the City Directory of Berlin, we were sur-

prised and rejoiced to find the name of Rev. G. W. Lehmann, pastor of the Baptist church in that city, entered and recognized as a Christian minister and pastor, just like the name of any other clergyman of the several sects.

The mention of Copenhagen reminds us that the Baptist church in that city is under the pastoral care of Mr. Julius Koebner, a long-tried and faithful brother, associated in earlier days with Mr. Oncken in the work at Hamburg. He is a Jew by birth, an engraver by trade, a poet in spirit, and a laborious minister of Christ. He is a man of excellent attainments, "able to teach others also." He is the editor of the hymn-book in use in the Baptist churches in Germany. We have found the same book in some of the German churches in the United States. Mr. Koebner, soon after his settlement in Copenhagen, also prepared a hymn-book for the use of the churches in Denmark.

From time to time, in the course of the career of the mission in Germany, the brethren have undertaken efforts for the increase of a well-instructed ministry. Many of the preachers, hitherto, have been men from the common walks of life, having little more education than their brethren, — men who work at their various handicrafts all the week, and go out on Sunday to distribute tracts, to hold meetings, to exhort and to preach. The necessities of the work, and the work itself, are the agencies which have developed them. By presenting the truth, they have learned to present the truth. By preaching, they have learned to preach. But the lead

ing brethren have aimed at something more effective. The most successful of these efforts was undertaken several years since, when, at the instigation of the brethren at Hamburg, a house was hired in that city, and notice was sent abroad to the various churches, offering to give shelter and teaching to a few young men, called of God into the ministry, for several months, that they might be prepared for more extensive usefulness among the churches and people of their own nationalities, — Germans, Lithuanians, and Poles. The friends of the young men helped them with food and raiment, or they helped themselves by the occasional labors of their own hands. They lived in the simplest manner; making their own beds, and cooking their own food, and taking care of their own rooms. The churches to which they belonged maintained constant intercourse with them and interest in them, and were much in prayer for them. The members of the church in Hamburg took them to their hearts, and made them feel that they were their kindred in Christ, and for his dear sake ascension gifts, to be loved and cherished. On Sundays they aided in the missionary work within and around the city, going everywhere preaching the Word.

At the close of the period of study and lectures, which had extended to about seven months, the church of Hamburg provided a festival occasion in behalf of the young men, — an evening of communion of saints, — so that they might feel that they were sent forth with the prayers and love of the brethren. On the

following Lord's Day, twelve of the number were ordained together at the chapel in Hamburg, and sent forth to their work as the messengers of the churches and ministers of Christ. It was a season worthy of the Apostolic age, when "James, Cephas, and John, who seemed to be pillars," gave to Paul and Barnabas "the right hands of fellowship," that they should go to the Jews and Gentiles, carrying with them the glad tidings of the grace of God. Some of these young men we have been able to trace in their journeys. One of them was no other than the efficient brother Alf, spoken of above, who in three years after his solemn ordination had suffered imprisonment eleven times for the name of Christ, and through whose faithful efforts the hills and deserts of all Poland have become vocal with the high praises of our God. Blessed be God for such a theological seminary, and for such a church in whose bosom it was nurtured!

The progress and success of the mission in Germany is very wonderful. It is not the work of man, but the work of God. "The kings of the earth set themselves, and the rulers took counsel together against the Lord and against his anointed. But He that sat in the heavens had said, Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." In 1859, on the twenty-fifth anniversary of the baptism of brother Oncken and the formation of the church in Hamburg, a half-jubilee festival was held in the church in that city. On the

wall behind the pulpit, in two circles of evergreen, were displayed the figures 7 and 7,000, — memorial records, inspiring the deepest gratitude and joy. In the period of twenty-five years, the number of baptized believers in Germany had grown from *seven* to *seven thousand*. That is a glorious record; but the lapse of less than twenty years more has changed the last number to a sum-total which exceeds in glory. The chariot of salvation has moved forward in answer to the petition, "Gird thy sword upon thy thigh, O most mighty, and in thy majesty ride prosperously, because of truth and meekness and righteousness." Mr. Oncken calculates that a hundred millions have heard the word through the agency of the mission in Germany, and the living members of the churches now number more than twenty-five thousand.

The mission has leaped over the boundaries of the German States, into Russia on the east, and Turkey on the south-east, and Denmark on the west, and Sweden on the north, where baptized believers are found north of the Arctic Circle. There is water enough, even in the frigid zone, to baptize believers according to the command and after the example of Jesus Christ. Even the mission in Sweden may be regarded as an outgrowth of that in Germany; for Mr. Wiberg, its founder, received light and baptism from the hands of brother Oncken. The converts brought to Christ in connection with the German Mission have crossed seas and oceans. They are found in the United States, in South America, and gathered into whole

churches in South Africa. The earliest members of the church in Hamburg have grown old, or they are no more among the living. One of the seven who were baptized in the river Elbe on that "night to be much remembered," in the year 1834, was living, at the latest accounts, in the State of Illinois. With that one exception, if indeed that member survives, brother Oncken is left alone of the seven. In these forty-five years, covering a generation and a half of men, out of those who have emigrated to various lands, or died by the casualties of war and toil, or who have faithfully walked with God, and are not, for God hath taken them, — doubtless many thousands have joined the general assembly and church of the first-born, — trophies to Christ, and trophies of the work of the Missionary Union; harvests from the seed of Christian contributions to the work of the gospel in Germany. And yet many thousands remain.

It is one of the most important features of the missions of the Union on the continent of Europe, especially the missions to Germany and Sweden, that they are destined to re-act in favor of evangelization on other lands. South America and South Africa already number many Christian brethren, from the churches in Germany. The thousands of emigrants who scatter themselves over the broad acres of the United States embrace many who were imbued, in the churches of their native land, with the spirit of the gospel, and who will make its influence felt wherever they come. They may be obscure

persons; the world may know nothing of them; none may hear of exploits wrought by them in the evangelization of the world; but a quiet, faithful life, even in obscurity, the foundations of which were laid across the ocean, may yield perennial fruits for the stability of our Christian institutions and the glory of God.

It has never been the policy of the Missionary Union to send American missionaries to Germany. No missionary from this country has ever been commissioned to preach a sermon or to baptize a convert there. There has been no need of such help: the God of missions at the beginning raised up a competent leader, a man full of faith and of the Holy Ghost, able to direct the work, and in whose wisdom and judgment all the people had confidence. Mr. Oncken was the man for the exigency of the period, as truly as Luther was the man for the Protestant Reformation. And relying, under God, on a man of such piety, intelligence, and administrative ability, the Union found ready at their hand whatever was demanded for the successful prosecution of the mission.

The help required and the aid rendered has been merely of a pecuniary nature, — only a few hundreds of dollars from year to year, to assist feeble churches in important centres to build their chapels, or to facilitate the support of a pastor or two in places where the work to be done, and the inability of the members to defray the expense, seemed to justify such aid. Mainly, the churches of baptized believers in Germany have grown as they grew in the United States

from the days of Roger Williams, — from within, outwards; not built up by nursing from abroad, but developed from forces within their own borders, energized by the power of the Holy Ghost. The Baptist churches of Germany would live and grow if no more help from the United States should ever be extended to them. And, while the money expended on missions to the heathen has yielded fruit a thousand-fold, we believe the small amounts devoted to missions in the Lutheran countries of Europe have been appropriated with equal wisdom, and we are as fully satisfied with the results. Oh that Christians of the United States might learn a lesson of Christian activity taught by some of the churches of their brethren in Germany, of which one of the pastors has testified, "We do not know that there is a single member who is not doing something to help forward the cause of Christ!"

No. XXIV.

RECOLLECTIONS OF THE GERMAN MISSION.

Visit in Berlin.— The Church in Berlin. — A Sunday in Berlin. — A Baptism in Berlin. — A Day with Mr. Oncken. — Prisons in Hamburg. — Jewels for Christ's Crown. — Mr. Oncken at Home. — A Christian Parting. — Visit in Bremen. — The German Mission unique.

VISITING in the city of Berlin, I found my way to Schmidt Strasse, the street in which the Baptist chapel is located, on Saturday morning, that I might avoid the necessity of hunting for the place on the Sabbath. It had been my special desire, in travelling in Germany, to see the missionary brethren and their work. The chapel is a long brick building, two stories in height, standing side to the street, and painted of a buff color. Along the entire side is printed in German, in black letters, the motto, "We preach Christ crucified;" so that every day Christ is preached as an atoning Saviour to every passer-by. The pastor, Mr. Lehmann, occupies the lower rooms, or part of them, as his family residence. The story above is the chapel. Observing that the entrance door was open, I ascended to the chapel, where a

young man in working-day apparel was dusting the slips. As I accosted him with a morning salutation in his own tongue, with that keenness which enables the people on the Continent of Europe instantly to detect a foreigner, he looked up, and inquired, in a rapid succession of questions, "Are you an American, and a minister, and a Baptist minister?" I answered him to each in the affirmative; whereupon he dropped the duster from his hand, and, coming to the spot where I stood, affectionately threw his arms around my neck, and kissed me, not stopping to ask whether such a freedom would be agreeable, or were consonant with the habits of my own country. Christian love conquered every other consideration, and taught him the blessedness of that bond which makes true believers all one in Christ. After a brief conversation I went, under his guidance, to the pastor's study; but, finding him busy on his preparations for the coming sabbath, I made my call a brief one.

Mr. Lehmann speaks and writes English in an intelligible manner, but his labors are wholly in German. His son, Joseph Lehmann, speaks English perfectly, having received his theological education in England. He is also an ordained minister, and associated with his father in the charge of the church in Berlin.

The church numbers from a thousand to twelve hundred members, about four hundred of whom reside in the city of Berlin, being scattered more or less in every part of it. The rest live in the towns and villages outside, in all directions.

Some of them form incipient churches in their several localities. Some of them, a few brethren in a place, constitute an occasion for neighborhood meetings every Lord's Day; and they are served and helped by the junior pastor, or by lay brethren of the church who toil all the week atvarious trades, and on the sabbath dispense to the hungry the bread of life. To the eye of a casual visitor it appears as if the time had fully come in Berlin for the church to form two or more bands in different quarters of the city; each of which in a short time, with the blessing of God, might become as full and as rich a fountain of blessings as the mother-church.

On the Lord's Day, towards evening, I joined the company of worshippers who filled the chapel. Their appearance indicated that most of them belonged to the laboring-classes; but they showed a cheerfulness and solemnity, a gladness to meet together for the worship of God, which made it evident that their hearts were in the service. Christian love seemed to beam from every eye, and to hallow every motion. The pulpit was too high by at least four or five feet, removing the preacher too far above his congregation. In front was a wide platform, under which, I found later, was the baptistery. Mr. Lehmann, the father, preached on the occasion. His quick eye discovered me in the congregation; and he referred affectionately, in his prayer, to the stranger from across the sea. After the public worship a church-meeting was held, at which, after other business, a young woman, a fair-haired Saxon, was examined as a

candidate for baptism. A chair was placed for her on the platform near the pastor; and in a clear, distinct voice, and in a manner perfectly self-possessed, she gave the reasons of the hope that was in her. I discovered from her relation that she found her pathway to Christ not without difficulties, having met with opposition in her family; but she had found peace in believing. Her experience had the true ring of the gospel; and it was evident, that, in the words of Legh Richmond, "though some men are black, and some are white, true Christianity is all of one color." After the service, in company with a few friends I spent an hour or two in the family of the pastor, in delightful Christian communion. "They did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people."

On the following Sunday, after the sermon by the pastor, baptism was administered by Mr. Joseph Lehmann to seven candidates. They were all females, and clothed in pure white throughout, even to their shoes, and with pretty and simple white caps on their heads. During the preaching they sat, not with the congregation, but on two settees arranged for them on the platform. The scene was one of rare calmness, impressiveness, and spiritual beauty. After sufficient time had elapsed, the candidates again appeared on the platform in another suit of white. The pastor gave to each the hand of fellowship, and then kneeling down with them in a little circle, of which he was the centre, he

commended them to the Great Shepherd, imploring for them grace to meet the trials of life, and strength to adorn their Christian profession. While the closing hymn at the Lord's Supper was sung, all the communicants joined hands with one other, so that the whole body formed one chain of love and union. After this the pastor kissed the members of his family, and then the deacons; then the deacons kissed the pastor; and in all the house the members seemed to vie with one another in fulfilling literally the apostolic injunction, "Greet one another with an holy kiss." And so this feast of love, this emblem of heaven, so full of gladness and joy, was over, and the loving band retired.

A day in Hamburg, in the society of the beloved Mr. Oncken, the founder of the German Mission, was an occasion never to be forgotten. I felt like the younger prophet Elisha, as he accompanied Elijah on that memorable journey, on the day when God took him up by a chariot of fire and horses of fire into heaven. On a beautiful autumn day, he proposed to take me around in the city of Hamburg, to show me the early localities of the work, and the points where the grace of God in our mission in that city achieved its earliest triumphs. The veteran soldier of the cross, then seventy-five years of age, — but, like Moses, "his eye not dim nor his natural force abated," with rich experience and a sharp memory of the things which God had wrought by him, — took me, in a walk of four or five hours, from street to street and from alley to alley and from building to building, convers-

ing all the time, and telling me of the wonders God had wrought. Every little while, as he contemplated the scenes through which he had passed, as if unconscious of the presence of a human witness, in a kind of rapt admiration he exclaimed, as if to himself, "Oh the mysteries of Providence! Oh the wonders of Divine grace! Oh the glory of the love of God!" sometimes one of these forms, sometimes another, sometimes all of them in succession. First he led me to a thickly-peopled street, and stopping before a long brick building standing side to the street, and looking dingy with age, he bade me look up to the windows of the upper story. "There," he said, "I have stood and preached the gospel till every pane of glass in the windows was broken by the stones thrown by the mob, and at the risk of my life proclaimed the wonders of redeeming grace and dying love." Then he added, "In that hall Professor Sears laid his hand on my unworthy head, and ordained me pastor over this feeble branch of the kingdom of God."

Then he took me to the vicinity of one of the many canals which intersect the city of Hamburg, filthy with the drainage of the city, and pointing to a grated window in the third or fourth story of a building, formerly the city jail, he said, "In that room I was confined for thirty days, for the testimony of Christ, by the enemies of the gospel." His coffee and his food were sent him from his home, or brought in by members of the church, who were not forbidden to visit him. He spent his time in reading and in

prayer, and in writing letters to various parts of Germany, and thus labored in his confinement for the kingdom of God. It was not a profitless or a gloomy imprisonment. On the contrary, to use his own words, "That whole month was one long Sabbath of communion with Christ and with God, and with saints on earth and in heaven." Then we went around to another side of the jail; and he pointed out a narrow and loathsome room in the lowest story, saying that in that basement story, the most unclean and ill-smelling dungeon in which a human being was ever confined, I spent weeks of a second confinement for the name of the Lord Jesus." His health gave way under the suffering and malaria to which he was exposed; and he petitioned the Senate of Hamburg that he might be released for a season, promising to return when his health should be restored, and finish his term of imprisonment. But his jailers had no mercy.

Passing on, he showed me a pile of buildings, the second hall for worship which was occupied in the city. When the persecution of the adversaries could no longer be endured, one of the brethren, an engraver by trade, hired this pile of buildings, and established his workshop in the front, while the meetings were held in a hall in the rear; and here the Holy Spirit engraved his seal and witness on human hearts, and many were born of God. From this point, he took me to another populous but poor part of the city, and led me through a low, dark archway which, he said, "we used to call the Valley of the Shadow of Death." Beyond this, in a dark

sunless yard away from the street, was a large three-story building used formerly as a warehouse, but providentially empty at a juncture in which God used it for the furtherance of the cause of Christ. At the time of the great fire in Hamburg about 1848, when thousands of poor creatures were left homeless and hungry, and the city had no means to make them comfortable, Mr. Oncken and his brethren hired this building, giving shelter to the poor and procuring food for their bodies in the lower rooms, and then gathering them in the upper room, and feeding them with the bread of life. Thus the city magistrates found out that the Baptists were the friends of the people, and not their enemies; and there and thus the rod of oppression was broken. In that gloomy building many were made wise unto salvation.

From that locality we went to another in the neighborhood; and as he pointed to this lower room, and that basement, and to yonder shop, how his heart glowed, and his countenance was lighted with a holy joy, as he said, "In that room was one of the sweetest Christians who ever went from us into heaven." "There lived one who, like a choice gem cut and polished for a king's crown, was polished and set, a jewel in the crown of Christ." Then we walked to a spot where he bade me stoop down, and look under the overhanging foliage of the trees, and beyond a forest of masts, to the opposite side of the Elbe. "There," said he, "I received baptism, with six others, at midnight, under the friendly light of the stars, in April, 1834. We

feared the interruption of the authorities by daylight; and, not being permitted to perform this act of obedience to the Lord Jesus in Hamburg, we crossed to Altona, and there were buried with him in baptism. Only one of that number besides myself remains, and he is in America; but Christ's kingdom has spread abroad, eastward and westward, and northward and southward. At least a hundred millions have heard the gospel of the Son of God, the atoning Saviour, through our mission, and many thousands of souls are among the blessed fruits. Oh the wonders of the grace of God!" I felt that my heart was full. Gratitude and joy, in such company and in such a review, reached their highest point. I could do nothing else than adore the grace of God, and admire the man whom God had honored as the instrument of so much good.

I saw Mr. Oncken more or less in the bosom of his own family and elsewhere. He was ever affable, gracious, and often apparently absorbed in prayer. I saw him on the Lord's Day, which he kept with great strictness, not allowing himself to ride to the city from his home in any public conveyance, but walking every Lord's Day, lest he should give occasion to the enemies of God to triumph. I was present at the church where he administered the Lord's Supper on one of the Sundays of my visit. At the church in Hamburg the Lord's Supper is administered every Sunday, in the morning and evening alternately, that all may have the privilege of enjoying it. He was too feeble on that day to preach.

His place was supplied by a brother who was aiding him in writing out a history of the German Mission. But he came in at the close, and presided at the Lord's table — in his thanksgiving, praying tenderly, in German, for a number of emigrants from Russia who happened to be present in the assembly, and were members of some of the churches in that country in connection with our German Mission.

On the day I left Hamburg for Bremen, he came with his family to the station to take leave of me. We conversed cheerfully on the same wonderful themes as on the day of our walk together, until just as the cars were ready to start. As the train began to move, he had reached a point in his conversation where it came in course for him to allude to some remarks I had made before the brethren and sisters of the church, by his request, the preceding Sunday, — anticipating the day when differences of language will no more separate the children of God, but every nation, and kindred, and tongue, and people shall join in one song of triumph and adoration to the slain Lamb. Taking off his hat, and swinging it around his head, he added, as the speed of the train quickened, "And oh, that will be the crowning glory, Christ on the throne, and God all in all!" And I saw him no more.

In a letter to friends in England, dated in 1879, Mr. Oncken speaks of himself as growing daily weaker and weaker, and unable to attend public worship, which is a great deprivation to him; adding, "Nor am I any longer able to take

an active part in the spread of the glorious gospel of Christ, — the *only* great work in which a Christian can be employed. On earth," he continues, "we shall probably meet no more; but how glorious the prospect of meeting where we shall see the King, our glorified Saviour, in all his glory, and shall be like him!"

In Bremen I had opportunity to see how the grace of God manifests itself in one of the families of our Baptist brethren. My lot was cast with them for a few days, giving me opportunity to see how the power of religion works in its possessors. They knew not a word of English, but evidently they knew Christ. We talked incessantly from early morning till late at night; and Divine things seemed to be with them the choicest theme. I suggested that it seemed selfish in me to absorb so much of the time of the household, for they devoted themselves wholly to my pleasure. "Oh," said the brother, "fortunately we have nothing to do this week. I am so glad, because I can be with you." A young brother of the family, who was a Christian, was very near the age when he must go into the army. I asked him, in view of the temptations and hardships of military life, if he did not dread the prospect before him. "No," he said, "it will give me such an opportunity to do good." The church was the favorite topic of conversation in the family; and every thing, however it commenced, culminated in that. We visited together the objects of interest in the city; but, with all the house, Christ and his salvation was evidently more than all.

Of all the missions of the Missionary Union, the mission in Germany and the surrounding countries is, in some respects, the most unique, if not the most successful. Its roots are in Germany, but its foliage and fruits are in the United States, in South America, in Africa, and in all the earth. And its founder still lives, to understand the wisdom of God in his persecutions, to see the effect of his labors, and to adore the grace of the risen Saviour, who has thus fulfilled his promise, "Lo, I am with you alway, even to the end of the world."

No. XXV.

MISSION TO INDIANS IN NORTH AMERICA.

Indian Missions transferred. — Among what Tribes. — Indian Books. — Some of the Results. — Revivals and Conversions. — Carey. — The Putawatomies. — Thomas Station. — Ottawas. — New Station. — Removal. — Cherokees. — Success. — Removal of the Cherokees. — Re-enforcement. — A Successful Work. — The Work ended. — Choctaw Indians. — Creeks, Otoes, Omahas. — Delaware Indians. — Ojibwa Mission. — Shawanoes and Ottawas. — Tonawandas and Oneidas. — A Grateful Reminiscence.

THE Baptist General Convention and the Missionary Union prosecuted missions among various Indian tribes of this country, from 1817 to 1865, when, by direction of the Union, this part of their work was transferred to the American Baptist Home Mission Society. The geographical relations of the Indian population, and the extension of home missions into the territory embracing or adjacent to the remaining tribes, justified this arrangement. Notwithstanding this transfer, so important was the enterprise of Christianizing the Indians, so much labor and expense were given to it, and in some cases so great success attended these efforts, that a brief notice of the work should be admitted in this record.

The Indian tribes in which the missionaries

of the Convention and the Union labored, in the order of time, were as follows : Putawatomies and Miamies (1817); Cherokees in North Carolina (1818); Ottawas (1822); Creeks (1823); Oneidas and Tonawandas, including the Tuscaroras (1824); Choctaws (1826); Ojibwas (1828); Shawanoes (1831); Otoes (1833); Omahas (1833); Delawares, including the Stockbridges (1833); Kickapoos (1834). The missionaries employed, male and female, numbered upwards of sixty. The missions which bore the largest fruit were those among the Cherokees, the Choctaws, the Creeks, the Ojibwas, the Delawares, and the Shawanoes. The whole number of converts baptized was about two thousand, of whom three-quarters were in the Cherokee nation.

In 1843 there was a printing-press in the Cherokee nation, with English and Cherokee type; and in 1833, among the Shawanoes, an alphabet invented for the Ojibwas, Shawanoes, and Delawares, and elementary books compiled and printed. In the year 1835, works were printed there in seven Indian dialects, — Shawanoe, Creek, Otoe, Choctaw, Putawatomie, Wea, and Iowa. A Harmony of the Gospels was printed in Otoe, Iowa, and Delaware. The whole New Testament was translated into Cherokee, and portions of the Old. In Shawanoe the people had half of Matthew and John; in Creek, parts of Matthew and Mark and John; in Delaware, a Bible Summary and the Harmony of the Gospels; in Ottawa, Matthew and John; in Otoe, a Harmony and one-half

of John; in Putawatomie, Matthew; and in Ojibwa, part of the New Testament, including Mark and Luke.

The first hymn was sung in Putawatomie, at the station called Carey, Nov. 14, 1824; the native assistant remarked, "I wish we could make it a little longer." Hymns were printed in Shawanoe, Delaware, Ottawa, Otoe, and Ojibwa, as well as in Cherokee, so that these barbarous tongues were consecrated to the high praises of God.

In 1826 seven Indian young men from the Putawatomie tribe were placed for instruction in the Hamilton Literary and Theological Institution, N.Y., and two others were sent to Vermont as students in medicine. In 1830 John Wickliffe (Kaneeda), a Cherokee, was licensed as a preacher, and in 1833 ordained. In 1841 there were five native Cherokee preachers. In 1844, Oganaya, another Cherokee preacher, was ordained; the same year Jesse Bushyhead, also a Cherokee, — perhaps the most cultivated and efficient minister, and the most highly esteemed, the mission ever enjoyed, — was removed by death. So God dispenses with his laborers, teaching us to depend not on his instruments, but on himself. But the Head of the Church had not forgotten his work; for in 1850 two more were raised up and ordained, and in 1852 still another. The sickle, fallen from the hands of one, was taken up and wielded by others. In 1835 there was a native Choctaw preacher, and in 1842 two others were approved as laborers in the gospel. A Creek Indian, bap-

tized in 1827, under the name of John Davis, afterwards became a herald of salvation to his countrymen; and James Cusick, a Tuscarora chief, was baptized at Tonawanda, N.Y., and was ordained pastor among the people of his own tribe in 1838.

At all the stations, among nearly all the tribes, the gospel asserted its power over the hearts of the Indian population, sometimes in the conversion of here and there one, sometimes in extensive revivals, the latter especially among the Cherokees, where, in 1831, 37 were baptized; in 1833, 52; in ten months of 1837, 107 were baptized; in 1838, 170; in 1841, 150; in 1842, 218; in 1847, 122; in 1848, 121; in 1850, 118; in 1852, 48; in 1856, 92; and in 1860, 82. Among the Choctaws there was a revival in 1828, when 26 were hopefully converted; and again in 1841, when 57 were added to the church. In the Delaware tribe, in 1852, ten were baptized, of whom eight were pupils in the mission-school, and as many more in 1856. Among the Shawanoe Indians, the principal war-chief, Capt. Blackfeather, was baptized in 1840, and the next year 27 of these children of the forest put off their heathen ornaments, and put on Christ by an open profession. In 1846, in the four churches of the Shawanoe mission, embracing four tribes, the Shawanoes, Delawares, Ottawas, and Stockbridges, 56 were baptized. In 1839, ten Tuscaroras, at the station in Western New York, were baptized. The same year the church erected and dedicated a meeting-house, and sat down under the ministry

of one of their own people, — a chief, laying his civil honors at the feet of Christ, and rejoicing to devote himself to the preaching of the gospel.

The nomadic habits of the Indians, and the legislation of the United States, often transferring their possessions from one place to another under color of treaty stipulations, were always a bar to continuous and successful missionary work among them. In some instances the Missionary Union, in joining with its evangelizing work provision for the education of the Indians, received a fixed appropriation from the government in consideration of the engagement to maintain schools for their improvement. In these cases the office of the Missionary Union was mainly advisory: the expenses of the station were met, for the most part, by the appropriations from the public treasury; but the government placed no restrictions upon the details of the work of education, and put no obstacles in the way of preaching the gospel to the Indians, or the efforts of the missionaries to bring them to Christ.

The first two stations at the North were in the States of Indiana and Michigan, and were called Carey and Thomas, in honor of the missionaries Carey and Thomas at Serampore, India. The pioneers in the work in these western wilds hoped thus to rear an imperishable monument, in "souls renewed and sins forgiven," to the servants of God who were engaged in the conflict with the powers of darkness on the eastern side of the globe; so that the songs of praise to God, wakened by the morning, travelling

across continent and ocean, might be re-echoed from the sunset hills in the evening, — Asia and America joining in celestial harmony. Carey was two hundred miles north-west of Fort Wayne, and Thomas a hundred miles from Carey, on Grand River, Mich. Rev. Isaac McCoy was the father of both these missions, aided afterwards by others. Mr. McCoy began his labors among the Putawatomies, Miamies, and Kickapoos, tribes residing near him in Indiana, in 1817, and baptized one convert. Then he removed to Fort Wayne, a central point for three or more tribes, where in three months he baptized six more converts, and in six weeks had a mission-school of forty-eight scholars. In 1822 he removed to Carey, built up a school of nearly seventy natives, and several professed publicly their faith in Christ. In 1829 there were several conversions, and a half-breed Putawatomie died in Christian faith, — the first fruit of the mission stored in the heavenly garner. In 1831, in consequence of certain treaty provisions made with the United States, the station was relinquished, and arrangements made to remove the Indians farther West.

Mr. Simerwell, missionary, accompanied the people to their new location; and two hundred and fifty of them settled among another tribe near Fort Leavenworth. The Putawatomie tribe, a thousand or fifteen hundred in number, were finally settled in 1837 west of the Mississippi River. In 1841 there were two candidates for baptism; but there was little interest or encouragement in their new homes. The church

dwindled to three members, and in 1844 the mission was suspended. Thus Carey, except as a matter of history, was blotted out.

At Thomas station among the Ottawas on Grand River, Mich., several Indians, having heard what had been done for the red men at Carey, desired earnestly to have a missionary also. Mr. McCoy visited them twice in 1822–23, organized a school of twenty-five pupils in 1826, and two fellow-laborers at once joined the mission, and subsequently two others. In 1831 one of the female scholars gave evidence of conversion. In 1832 a church was organized, which the next year numbered twenty-four members, and a revival interest was manifested. In 1833, at a State convention of Baptist churches in Michigan, five natives were present, four of them converted chiefs. One of the latter, an aged man, addressed the assembly. He expressed much satisfaction in looking forward to the time when there will be but one language. He said, though he had been seated among the brethren, he could not understand their words, but he felt happy. "I have lived," he said, "many days in darkness. I am now a poor sinner; but the Good Spirit has pitied me. I think now death is near. Already my head is white. If God has mercy on me, I shall meet you all in our Father's home." He spoke with a glow of feeling and a visible solemnity, which produced a deep interest, and called forth many tears of gratitude and joy. Once a barbarous savage of the wilderness, now sitting at the feet of Jesus, his stately form bowed with age, and the almond

blossoming on his brow, it was a bliss to contemplate him as another trophy of the love of Christ, washed in the blood of the Lamb, and as a fruit of missionary faithfulness, ready to join the train of the heavenly Bridegroom.

Two female teachers joined the mission in 1835. In 1836 the Indians ceded their lands to the government, and the station was broken up. Two or more Indian converts had died in faith. Rev. Mr. Slater continued to labor for the few Indians who lingered in the vicinity. There were five thousand of them left in Michigan, and one hundred and thirty-five were connected with Mr. Slater's new station near Richland. A school was opened for them in 1837, with twenty-nine pupils, and a church of forty-one members was organized in 1841. A temperance society was formed, and a meeting-house dedicated in 1842. In 1845 the whole Indian community had renounced heathen customs, and resolved to adopt the habits of civilized life. In 1849 a hundred elementary books were distributed, and some interest was manifested in education. The church contributed to foreign missions a sum equal to about thirty cents per member. But the people gradually declined in numbers, some dying, some removing to the home of their tribe west of the Mississippi. In 1854 the school was relinquished, and the Thomas station ceased to be.

In 1818 Rev. Humphrey Posey visited the Cherokee country in North Carolina, and afterward's established a few schools, and erected a mission-house, near the Hiwassee River. About

1821 Mr. Evan Jones (ordained in 1825) and Thomas Roberts were appointed missionaries to the Cherokees. The latter retired the following year. Schools were established at three or four points, and there were tokens of religious interest. In 1830 the mission had the help of a licensed exhorter. From the beginning of the mission, twenty-four had been baptized to this date. On the 29th of August, 1830, a Cherokee woman eighty years of age walked twenty miles to be baptized, — a beautiful example of zeal to tread in the Saviour's footsteps, and showing that neither the weariness of travel nor the weight of years are a barrier which a willing and loving heart cannot overcome.

In 1831 a revival of religion came, during which many were added to the church, which the next year reported one hundred and forty-nine members, two native preachers, and five exhorters. In 1833 another helper was added to the mission, and a native preacher ordained. Several Cherokees were baptized, among them a young woman who had travelled twenty-three miles on foot to tell the good news that she had found the Saviour, and to beg the privilege of being baptized like her Lord and Master. At the close of this year, there were more than two hundred church-members.

In 1836 the work was interrupted by measures designed to effect the removal of the tribe to the Western Territory. The mission thus far gained largely in extent, and there were forty preaching-places, — some of them one hundred and fifty miles apart. From March 19, 837, to

Jan. 10, 1838, a period of ten months, one hundred and seven were baptized, fifty-six of them at one time, on a Sabbath which seemed almost like a new Pentecost in the wilderness. "Man did eat angels' food." Of this ingathering, one hundred and four were Cherokees, and thirty-nine of them were males. In 1838 the removal was enforced, according to the treaty of New Echota; and Mr. Jones, their missionary, removed with them. Religious services were continued during the progress of the journey; and, notwithstanding the trials of the situation, this year one hundred and seventy were baptized. Trials drove the people to Christ. The name Valley Towns, by which the mission had long been known, was lost by this removal.

On the arrival of the Cherokees in their new home, Mr. Jones endeavored to collect again the scattered members. Temporary arrangements were made for preaching. There were six native preachers. A new church was organized. In two years one hundred and thirty new converts were baptized; and in May, 1841, the members of the several churches were set down at six hundred. Only a part of the Scriptures existed at this time in Cherokee. A school fund was established by the Cherokee National Council for the purpose of maintaining a system of common school education, in which the Bible was to have the precedence. There were three stations and two out-stations.

So great enlargement encouraged the Committee to send new helpers. Mr. Frye, a teacher, and Miss Hibbard, joined the mission near the

close of 1842. At this date there were ten public schools; and in twelve months two hundred and eighteen had been added to the church by baptism, and the members of all the churches were estimated at a thousand. All the churches had meeting-houses; a printing-office was furnished at the expense of the Cherokees, and a building erected for a female high-school. Messrs. Willard and Hervey Upham joined the mission in July, 1843; a printing-press was added, with fonts of English and Cherokee type; a brick meeting-house and school-building were erected, and additions made to all the churches.

In 1844 a native preacher of great worth and efficiency died; but another was ordained, and a second installed pastor, and one of the Messrs. Upham was ordained likewise. The churches gradually grew, and new ones were formed. The territory occupied by the Baptist portion of the Cherokees extended a hundred miles north and south, and four or five miles east and west. A missionary periodical — "The Cherokee Messenger" — was commenced in July, 1844, in an edition of a thousand copies, showing that the Cherokees were becoming a reading people. Genesis entire was translated by Mr. Bushyhead, the native preacher, besides other portions of the Scriptures and tracts. In 1846 the New Testament complete was put in circulation. In nine months of 1847 one hundred and twenty-two were received to the churches. The members were estimated at eleven hundred; and there were fourteen stated preaching-places. The congregations numbered from forty

or fifty to five or six hundred; and the churches were approximating a condition of self-support.

Rev. John B. Jones, son of Rev. Evan Jones, who had studied at Hamilton, and was able to use the Cherokee language as a vernacular, was appointed to the mission in 1855, and devoted himself to the revision of the New Testament, and translating portions of the Old, and to the training of Indian preachers. The first native preacher, John Wickliffe, died Nov. 22, 1857, after a faithful service of twenty-six years. In 1858, collectors were appointed in the churches to solicit contributions for missions, and a new printing-office was erected at the expense of the people.

In 1860 the spirit that culminated in the civil war began to rise into prominence, and Rev. John B. Jones was forced, by persecution, to leave the mission. Mr. Upham resigned in 1861, after a service of eighteen years; and Mr. Jones, sen., retired from the mission. The war of the Rebellion interrupted the work: many of the Cherokees entered the armies of the United States, and the women and children were reduced to poverty and starvation. But the Cherokee soldiers remembered through whom they had received the gospel, and did valiant service for the cause of freedom.

A brief work was done between 1824 and 1831 at Tinsawattee (Cherokee), where there were two churches and about forty-five members, and one missionary, Mr. O'Bryant; also, another among the Cherokees west of the Mississippi, between 1833 and 1835, where there

were three preaching-places and three missionaries, two of whom died, — one in 1834, and the other in 1835, — and the third, meeting with opposition, left the station.

An academy for Indian youth of various tribes existed in Scott County, Ky., in 1826, which became the nucleus of the work for the Choctaws. In 1828, during a revival of religion, twenty-six were hopefully converted. In 1833 they received a missionary, Mr. Wilson, and a native preacher; but after two years Mr. Wilson removed to a point where he could prepare and print books in Choctaw for distribution. In 1835 there were four stations and four missionary teachers, who were supported by the United States. The first Baptist church in the Choctaw territory west of the Mississippi was organized with four members Oct. 15, 1837. During a revival in 1841, fifty-seven were added. Two native brethren were empowered to preach in 1842; and in 1843 there were twelve preaching-places. But lack of harmony in plans and counsel supervened, and in 1844 the mission was abandoned.

A station was formed among the Creeks in 1823, on the borders of Georgia and Alabama, by Rev. Lee Compere. The station was named Withington. A few converts were raised up, including a native preacher, John Davis, who removed with his people to the Indian Territory on the borders of Arkansas. Here a church was organized Nov. 9, 1832, and two Creeks were baptized, the first baptism in the Indian territory. In December, 1833, there were eighty

members, and additions nearly every month. The mission was subject to vicissitudes and difficulties and temporary suspensions, and in 1839 was relinquished. In 1838 there were ninety-six members.

The Otoes and Omahas, numbering together about six thousand, and using nearly the same language, were visited in July, 1833, and desired a missionary. Mr. and Mrs. Merrill and Miss Brown commenced a station in November, 1833, with a small school. A little girl in the school, twelve years of age, was baptized, and Mr. Merrill translated into the language a few prayers and hymns. The station was removed in 1835 to another location. In 1837 a beginning was made of translating the New Testament into Otoe; but the translator died in 1840, leaving the work unfinished. In 1848, after much discouragement the mission was discontinued.

The mission among the Delawares commenced in 1833, with two preaching-places. The first baptism occurred March 7, 1837. The chiefs favored education, and the people showed an aptitude to learn. In 1839 they had forty hymns, and more than one hundred could sing them. A party of Stockbridges joined the Delawares in 1837, and in 1841 the church numbered twelve Delawares and eighteen Stockbridges. The first missionary was Rev. J. G. Pratt, who joined the teacher, Mr. Blanchard, in 1848. In 1850 the church numbered only twenty-one, the people being scattered and unsettled. In 1852 ten were baptized. In 1856, after a long period of apparently fruitless

toil, several pupils and some adults were hopefully converted, and again ten were baptized. In 1859 a deputation of the nation, with their missionary, visited Washington, to promote the interests of the tribe. In 1863 the school numbered from ninety to a hundred, and the church thirty-one. Another treaty with the government was proposed in 1864: new land was selected for their removal, and the station was absorbed in the mission to the Shawanoes.

A mission was commenced among the Ojibwas at Sault Ste. Marie, at the south-east end of Lake Superior, in 1828, by Rev. Abel Bingham, who first preached to the citizens Oct. 15, 1828, when a hymn in Ojibwa was sung. About thirty Indians were present. In 1830 two female assistants arrived; one of them Miss Eleanor Macomber, who was a missionary to the Karens in Burmah in 1830–35. A church of six members was formed Nov. 7, 1830. There was a religious interest the next year among the Indians, and five were baptized. The New Testament was partly rendered into Ojibwa by Dr. James, a surgeon in the army. In 1833 Mr. Cameron joined the mission, and the church numbered fifty, of whom nine were soldiers at the lonely fort, now the city of Chicago. Mr. Cameron wrote twenty-four Ojibwa hymns. An out-station was begun in 1837, a hundred and twenty miles distant, on the north side of Lake Superior, where a church was organized in 1839, numbering eleven members. Miss H. H. Morse, afterwards of the Siam Mission, joined the station in 1842, but after two

years, failing health compelled her to leave. In 1846 the church at the out-station numbered thirty-two. In 1849 the first Ojibwa convert died, a woman, eighty years of age, in Christian triumph. In 1852 the church was feeble and scattered. Government aid was withdrawn from the schools. Mr. Bingham left the station after a service of thirty years, and in 1857 the work was discontinued.

The mission among the Shawanoes in Missouri was commenced by Mr. Lykins, July 7, 1831. The station became the home of a promiscuous population of various tribes, and a mission of considerable importance. Here labored, at different times, Messrs. Lykins, Meeker, Pratt, Rollin, Barker, and Willard, the latter previously a missionary in France; and Misses Brown, Churchill, Webster, and E. S. Morse. Here a periodical, "The Shawanoe Sun," was commenced in 1834, on a quarter-sheet; and in 1835 printing was executed in eight different languages. In December, 1833, an Osage woman was baptized, — probably the first of her tribe ever baptized in the apostolic mode. Mr. Pratt joined the mission in 1837, and Mr. Barker in 1839. The church then numbered 39, of whom 19 were Indians; in 1841, 27 were baptized, and a total reported of 79. A printing-office was erected. Then for a season the church was broken by dissension, and the school scattered. But in 1843 the old prosperity returned, and a noted chief was hopefully converted. In 1844 the Shawanoes and Ottawas were formed into a new church of 22

members, which, in 1846, had increased to 45. There were now four churches, Shawanoe, Stockbridge, Delaware, and Ottawa, embracing 145 members. Baptized during the year, 56. In 1848 a new meeting-house was built, and the church sustained a native helper. An old man, a Pagan leader, was brought to Christ and baptized in 1851. In 1852 an elective government was formed by the Shawanoes, and the two chiefs elected, and a majority of the council, were professors of religion. In 1855 Mr. and Mrs. Meeker died, Messrs. Pratt and Barker retired, and the mission had scarcely more than a nominal existence. Mr. Willard joined the Ottawa station in 1857; but his health failed, and he retired in 1859. In 1862 the Ottawa church numbered 60 members.

The Tonawandas and Oneidas had their seat in Western New York, near Niagara. In a period of about two years, 1824–26, $645 were appropriated to the support of the Tonawanda school, of which $175 were from mission-funds, and the rest from the United States government. Land was purchased in 1829, at Tonawanda, for a school building, and a church of 15 members was formed in June of that year. In 1836 the school numbered 40, and the church 18 native members. The pupils were Oneidas, Tuscaroras, and Senecas. In 1841 there was a revival of religion. In 1845 the project of the removal of the Indians absorbed the attention of the people, the school was discontinued, and the church, with their pastor, James Cusick, emigrated to the Indian Terri-

tory, and the agency of the Union in behalf of these tribes ceased.

We must not close these sketches without mentioning, that, among the Indian scholars at Tonawanda, was that noble, stalwart man, Col. Parker, of Gen. Grant's staff in the closing portion of the civil war. In form and bearing he was one of nature's noblemen. On him, for his versatility, promptness, and sagacity, Gen. Grant leaned for counsel and help, more than on any other officer. And when we contemplate the secret power of influence, the way in which the key-note of action or of a life is often struck by some unimportant circumstance or by a casual advice or word, — and how competency to meet the emergency of a great occasion may depend on and result from the methods of elementary education, — who shall say that this beloved country of ours may not be indebted, directly or indirectly, for its institutions, its freedom, its very life, through Col. Parker, to the Baptist Indian Mission School at Tonawanda?

The Missionary Union has finished its service for these sons of the forest, and the record is closed. But if, of the two thousand converts of these vanishing races gathered into the churches, even three-fourths shall prove to have been renewed in spirit, and saved with an everlasting salvation, the work and the expense have not been in vain.

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